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THE

Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

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Editorial Introduction

The tenet of complete religious liberty and its corollary, the separation of church and state, have long been cherished by the people called Baptists. It would be difficult to find anywhere in the world a Baptist who would not assert his firm adherence to the principles involved. But when it comes to the interpretation of the ideal and its application in concrete cases, even the Baptists of a given locality are not always in agreement; and on the world scale there are widely divergent views and practices.

The whole matter came up for discussion at a recent meeting sponsored by the Executive Committee of the Baptist World Alliance at Tollose, Denmark, in August, 1952. Among the points of view presented were what might be termed a typical American interpretation by Dr. Joseph Martin Dawson and a representative Scandinavian view by Dr. Gunnar Westin. If Baptists of the world are to come to agreement upon this vital question, they will probably meet somewhere between these two extremes, as set forth in the first two articles in this issue.

Dr. Joseph Martin Dawson is Executive Director of the Joint Committee on Public Affairs of the Baptists of the United States. His office is in Washington, D. C. He is also Recording Secretary of the P.O.A.U.S.C.S. (Protestants and Other Americans United for the Separation of Church and State), which recently made vigorous protests concerning the appointment of an American representative to the Vatican. Author of *Separate Church and State Now*, he expects another book on the subject *America's Way in Church, State, and Society* to come from the press shortly.

Dr. Gunnar Westin is Professor at the University of Uppsala, Sweden. A Baptist layman, he has long been active in the Baptist World Alliance, and now holds a vice-presidency in that organization. He served as chairman of the committee meeting in Tollose, Denmark, to discuss the problem of religious liberty. His article was prepared at the request of the editors, while that of Dr. Dawson was presented as an address before the committee.

Rev. Reidar B. Bjornard, a native of Oslo, Norway, is now Fellow in Historical Theology and a candidate for the Th.D. degree at the Southern Baptist Theological Seminary. Before coming to this country, he studied at the University of Oslo and the Norwegian Baptist Theological Seminary, with a brilliant record at both institutions. His timely article is a full review of one of the most significant books recently published in the Norwegian language, which is attracting the attention of Old Testament scholars throughout Europe and to some extent in this country. Readers who may have been hearing the name "Mowinckel" with increasing frequency will be grateful for this introduction to the thinking of an outstanding Scandinavian, who deserves to be better known in America.

Dr. George D. Kelsey is Professor of Christian Ethics at Drew University, Madison, New Jersey. A graduate of Yale, he is an outstanding example of a member of a minority group within America who has overcome unusual obstacles in winning for himself a recognized place in the intellectual and religious life of our country, and has not allowed the struggle to embitter him in any way. His article on "Stewardship" should not be passed over as "just another article on money." It is something much more profound; something which Dr. Kelsey has gained the right to say to us.

Dr. Harold K. Graves was recently installed as the new president of the Golden Gate Baptist Theological Seminary in Berkeley, California. A graduate of the Louisville Seminary, he went to his present position from the First Baptist Church of Bartlesville, Oklahoma. His article constitutes his inaugural address, with very minor revisions.

Dr. George Gordh is Chaplain and Professor of Religion at Hollins College, Virginia. He previously taught at Mercer University and in the Federated Theological Faculty of the University of Chicago. He holds the Th.M. degree from the Southern Baptist Theological Seminary and the Ph.D. from the University of Chicago.

Dr. Francis Marion Warden is pastor of the First Baptist Church, Jefferson City, Tennessee. In 1938 he submitted a Ph.D. thesis to the Faculty of the Southern Baptist Theological Seminary on the subject, "*Monogenes* in the Johannine Literature." This was a thorough, scholarly study of the meaning of the Greek word which in the King James Version is translated "only begotten," but which the Revised Standard Version renders "only." Because of current interest in the new translation, the editors requested Dr. Warden to prepare this article, which summarizes the conclusion of his dissertation.

Book Reviews are, as usual, by members of the teaching staff of the Southern Baptist Theological Seminary.

ERRATUM

In the January, 1953 issue, it was erroneously stated (page 3) that Dr. Johannes Norgaard is Principal of the Baptist Seminary in Tollose, Norway. The institution of which Dr. Norgaard is head is the Danish Baptist Seminary, located in Tollose, Denmark. The managing editor, who visited the beautiful campus in Tollose in 1947, deplores this unfortunate mistake, for which he alone seems responsible. It is to be hoped that this correction will serve to emphasize to American readers the distinctiveness of two small but noble Scandinavian countries, both of which have made notable contributions to Baptist life. While Dr. Norgaard is of Denmark, Dr. Gunnar Westin, represented by an article in this issue, is from Sweden, and Mr. Reidar Bjornard is from Norway, the homeland of Sigmund Mowinckel.

THE
Review and Expositor

THE CHURCH AND RELIGIOUS LIBERTY

BY JOSEPH MARTIN DAWSON

About the importance of religious liberty in the modern world there is general agreement. Many would call it the primary freedom, out of which all other freedoms spring. Others contend that while it may not be the fountain of human liberties, it is undoubtedly the flower of all freedoms. Since Baptists cherish it as one of their distinguishing principles, have handed it down as one of their most prized traditions, and battle for its recognition among all nations, there can be no question about their estimate of its importance. Even the Roman Catholics, who might not be expected to regard it so favorably, have come to concede its significance, as we might infer from these words of the Reverend John Courtney Murray, S. J., one of their foremost scholars: "Among all the problems relating to a new world order, religious liberty occupies a unique position. The reason is, no other problem so directly or immediately faces an ultimate issue."[1] The increasing stream of literature on the subject, the establishment of joint committees by various groups of Christians, Jews and other religious bodies to study and promote it, the conflicts among different peoples over it, and the lively interest manifested by the United Nations in it, combine to emphasize the commanding place it occupies in the world's thought.

Perhaps it will be agreed by most of us that we cannot hope to proceed intelligently in the discussion of such a vital question without first defining what is meant by the term "religious liberty." No sooner does one plunge into research on the subject than one discovers the widely differing concepts. From many sources we have compiled some of the variant ideas.

1. *Theological Studies*, March 1945.

Beza, the Calvinist, stigmatized religious liberty as "a most diabolical dogma, because it means that every one should be left to go to hell in his own way." Roman Catholics and Protestant state churches historically have construed it to be toleration, which may be defined as a gracious or grudging concession made by the state or by a dominant religion to dissenters. Russia today defines it as freedom of worship, minus other privileges commonly associated with full religious liberty. President John A. Mackay, Princeton Theological Seminary, declares religious liberty consists in "freedom to choose one's religion and freedom to practice it".[2] M. Searle Bates, who in 1945 published results of his exhaustive studies on the subject, calls attention to the fact that the term "religious liberty" is often used in ill-determined ways and remarks pertinently that this is due to the "complexity of relationships in issues of religious liberty, involving the individual, the religious body, the community and the state."[3] Thus with some individuals it means the right to defend one's faith against modernism, atheism and communism. With some ecclesiastical organizations it means the right to exercise unhindered power. With some communities it signifies open competition of rival bodies. In nations which have separation between church and state it implies non-interference on the part of the state with the individual's conscience or with the activities of any religious group, and no special privileges accorded to any on grounds of religion.

Coming to the author's own definition, may he commend beforehand the statement of Lord Acton: "By liberty I mean the assurance that every man shall be protected in doing what he believes his duty against the influence of authority and majorities, custom and opinion."[4] My own statement would be terse:

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2. *Christianity On The Frontier*, by John A. Mackay. MacMillan, pp. 146-148.

3. *Religious Liberty: An Inquiry*, by M. Searle Bates. The International Missionary Council, New York, page 295.

4. *The History of Freedom and Other Essays*, by John E. E. D. Acton. Page 3.

Religious liberty is the right and security of every person and group for freedom of conscience, belief and practice, together with free association and unrestricted propagation of faith.

Under such a definition, of course, one would have the right to choose his religion and would be unrestrained unless he worked in opposition to public welfare in criminal manner.

Let us conclude this section of our discussion with the detailed requirements of full religious liberty as adopted by the Seventh Baptist World Congress in Copenhagen, Denmark, in 1947:

> Holding the principles of freedom dear, we therefore seek for all peoples everywhere, and in particular for all minority groups, the following freedoms:
>
> Freedom to determine their own faith and beliefs;
>
> Freedom of public and private worship, preaching and teaching;
>
> Freedom from any opposition by the State of religious ceremonies and forms of worship;
>
> Freedom to determine the nature of their own ecclesiastical government and the qualifications of their ministers and members, including the right of the individual to join the church of his own choice, and the right to associate for co-operative Christian action;
>
> Freedom to control the education of their ministers, to give religious instruction to their youth, and to provide for the adequate development of their own religious life;
>
> Freedom of Christian Service, relief work, and missionary activity, both at home and abroad; and
>
> Freedom to own and use such facilities and properties as will make possible the accomplishment of these ends.
>
> These are our fundamental principles of liberty. Let us now, with the help of Almighty God, transform them into positive action through a world-wide Crusade for Freedom.

We cannot dismiss the theoretical, philosophical part of this paper without due consideration of the grounds of religious liberty. Just here we do not stop to delineate and evaluate the theory that religious liberty is rooted in nature and is therefore a natural and inviolable right. Maritain has likely enunciated this view as well, or possibly better than any other.[5] We prefer to base it on Divine Revelation as expressed in Christianity, rather than upon the Roman Catholic ideas of natural law or upon those stressed by the Deists during the Enlightenment of the Eighteenth Century. Jesus came preaching liberation.[6] His message centered in the dignity, worth and competency of the individual, emphasized the power to choose and promised deliverance from fear of death and anxiety over life's problems. While Jesus did not outline a plan or prescribe a program for human liberty, the implications of his gospel and the provisions for his church warrant the declaration that he was the Great Emancipator. In his dealings with people he exercised no compulsion but asked for voluntary allegiance. If we are bidden to furnish proof of this, we cite his rebuke of James and John who wished to invoke fire from heaven to consume those who refused to receive him.[7] Again, Jesus criticised the prevailing intolerant religious system of his day, which served as virtual bondage for its adherents.[8] Yet again, his apostles took up his teaching and in the epistles proclaimed "the liberty wherewith Christ sets men free."[9] The words of Peter and John. "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye",[10] have resounded down the ages as the watchwords of free men who acknowledge Jesus Christ as Lord over conscience and conduct. We need not depart from the word of John Smyth, the first English Baptist, "Christ onlie is the King and the lawgiver of the Church and conscience."[11]

5. *The Rights of Man and Natural Law*, by Jacques Maritain, pp. 45-6.
6. Luke 4:17-19.
7. Luke 9:51-56.
8. Matthew 23:1-12.
9. Galatians 5:1.
10. Acts 4:19.
11. *The Life and Faith of the Baptists*, by Wheeler Robinson, page 124.

It remains to be confessed that for thousands of years the Christian Church failed to grasp, or to interpret, or to apply the teachings and example of Jesus Christ our Savior and Lord. This is why religious liberty, which should come first in the catalogue of human freedoms, has actually been the last to find acceptance among men. Thus it is pointed out that the Magna Carta, the growth of Law and Parliament, the Petition of Right and the Bill of Rights all came in English history before there was even so much as toleration. We agree with the eminent Italian historian, "Religious liberty is the most difficult and slowest of liberties to root itself in private life and in the life of the state, and while it ought to be the very basis of a civil community, generally succeeds in being only its crowning feature."[12]

If we seek the explanation of this discrepancy between Christian teaching and practice, we must accept the findings of the scholars: it was due primarily to improper relations between church and state, beginning with the official recognition of Christianity in A.D. 313 by Constantine and continuing through the centuries since to A.D. 1952. During this long period persecution has never been relinquished. How strange that men have always believed in the efficacy and effectiveness of persecution, unable to understand that it invariably makes for either hypocrisy or revolt! The case has never been stated better than by Roger Williams, the founder of American Baptists, when he said in his *Bloudy Tenent of Persecution*:

> "(1) God requireth not an uniformity of Religion to be inacted and inforced in any Civill state; which inforced uniformity (sooner or later) is the greatest occasion of civill Warre, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisie and destruction of millions of souls. (2) It is the will and command of God, that . . . a permission of the most Paganish, Jewish, Turkish or Anti-christian consciences and worships, bee granted to all men in all Nations and Countries, and they are onely to bee fought against with the

12. *God in Freedom*, by Luzatti, p. 6.

> Sword of God's Spirit, the Word of God. (3) True civility and Christianity may both flourish in a state or Kingdome, notwithstanding the permission of divers and contrary consciences, either to Jew or Gentile."

We shall not here undertake a new book of martyrs, a rehearsal of the Spanish Inquisition, or even to repeat the story of the Anabaptists. The Roman Catholic Church must bear the chief blame for this grim Christian history; although, as some have pointed out, humanism in the Renaissance also stained its hands with blood even while it professed a wish for free enquiry beyond the Christian fold and unquestionably constituted a major force for toleration than fanatics, as shown by the French Revolution, when reason and skepticism set their victims to the guillotine.

Without minimizing the immeasurable contribution to religious liberty inherent in the Protestant Reformation, it must be stated candidly that the Reformation did not end persecution. The sober truth is, Baptists have suffered more at the hands of persecuting Protestants than at the hands of Roman Catholics. This was particularly true in America where established churches, the Congregational and Episcopal, in colonial times set new records for intolerance. Yet we must acknowledge that the Protestant Reformation, in its denial of papal infallibility and its assertion of the right of private judgment, made religious liberty inevitable in the modern world. Perhaps too many expected a miracle. Luther and Calvin could not quickly adjust themselves to the new ideas. They were limited by their inherited concepts, suffered from hangovers such as we behold in milder forms today in all those who have been accustomed to interlocking of church and state. Bainton, who has correctly interpreted the Anabaptists for their true worth and refuted "those historians who have done little more than recount the aberrations of Anabaptist saints rampant", shows that Luther and his followers persecuted these exemplary Christians every whit as ruthlessly as did the Roman Catholics, for the sole reason that the Anabaptists, who were pacifists and believers in church-state separation, were grow-

ing so fast they threatened to lessen the number of warriors to be massed against the Roman Catholics.[13] Not only Servetus, who denied infant baptism and pleaded for a restoration of primitive Christianity, was burned at the stake by John Calvin, but the Genevan beheaded Gruet, executed many other leaders of dissent and imposed many unspeakable penalities for heresy. In their day the great Reformers did scarcely more than glimpse the meaning of religious liberty.

It was left to the Baptists, mainly, and to other left-wing independents, to conduct the struggle for religious liberty. Scholars will not contest the fact that Thomas Helwys in his book, *The Ministry of Iniquity*, 1612, sounded the first clear note heard in the English world, when he pronounced for universal religious liberty, publishing, "The king is mortall man and not God, and holds no power over ye immortall soules of his subjects, to make laws and ordinances for them, and to set spiritual lords over them."

The literature bearing on the contribution of Baptists to the achievement of religious liberty is limitless. Appleton's *Encyclopaedia* has this to say of us:

> "In England from the time of Henry VIII to William III, a full century and a half, the Baptists struggled to gain their footing and to secure liberty of conscience for all. From 1611 they issued appeal after appeal addressed to the King, the Parliament and the people in behalf of soul liberty, written with a breadth of view and force of argument hardly since exceeded. Yet, until the Quakers arose in 1660, the Baptists stood alone in its defense amidst universal opposition. Among the Baptists Christian freedom found its earliest, its staunchest, its most consistent, and its most disinterested champions; persecuted themselves, they never persecuted others. The paths of the Baptists are paths of freedom, pleasantness and peace."[14]

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13. *The Reformation of the Sixteenth Century*, by Roland H. Bainton. The Beacon Press, Boston, 1952. Chapter 5.

14. *Appleton's Cyclopaedia* of American Biography, Edited by J. G. Wilson and John Fiske. The Appleton Company, 1887-1889.

I have no intention of retelling here of our ceaseless struggle for freedom in religion. It bulks so large as almost to constitute a monopoly of witness and achievement. As Dr. Charles Clayton Morrison, Disciple, founder of the *Christian Century,* would say: "Baptists need never let modesty suppress their claims to pre-eminence in respect to religious liberty and church-state separation, but they should ever glory in their unsurpassed record in connection with them."

In the light of the foregoing, what are the obligations of the Baptist churches in regard to religious liberty in the present critical hour of the world's life? I venture briefly to specify some of the more obvious ones.

1. Baptists cannot afford to forget the rock from whence they have been hewn. A Quaker reader of the writer's manuscript for his new book on church, state and society in America, soon to be issued by the Macmillan Company, recommended its publication on the grounds that only a Baptist can adequately present all aspects of this subject and "Baptists may yet have to play an important role in future debates on this matter." Surely it behooves us to cherish our heritage. It should be mandatory upon us to familiarize ourselves with every phase of our history and restudy the place of religious liberty Baptists have assigned to it in the doctrines of the church. Have our forebears correctly interpreted the doctrine, or have they distorted or exaggerated it? Do we fully comprehend its fundamental character, and are we properly equipped to keep up our historic witness to it? The answer to these questions suggest that Baptists in their local churches, through their educational institutions, in their literature, by committees of their national conventions, and by means of their World Alliance Commission on Religious Liberty should enunicate their convictions, in order that all in their constituency may know for what they stand.

2. Baptists must also continue to lead in educating others. Men in other denominations have sensed the necessity for preaching and teaching upon the significance of religious liberty. The National Council of Churches of Christ in

America maintains a strong Department of Religious Liberty, of which I have the honor to be a member, and concerning whose helpful activities I can testify. The World Council of Churches has its Joint Committee on Religious Liberty, and from time to time it issues papers promulgated as definitive statements. Can we afford to neglect our distinctive witness, or content ourselves with teaching our own people, or with merely aiding in the formulation of statements by others? Each generation has to educate its own children. The public must receive attention. I can certify as one entrusted by the Baptists of the United States with the task of helping to maintain church-state separation as the great bulwark of religious freedom for all in America, that there is urgent necessity for education of the youth in order to keep intact the faith of the fathers as it was embodied in the Federal Constitution in the form of the First Amendment. The Gallup Poll has shown that the average American youth has little conviction against violations of the principle. At no time has the proverb, "Eternal vigilance is the price of liberty," been in more urgent need of remembrance.

3. Baptists should moreover cultivate the support of those outside their own ranks in organized effort to defend and extend religious liberty. When the Joint Committee on Public Affairs for the Baptists of the United States was organized in 1939, it was instructed by the participating conventions to do what it could to mobilize and organize all groups in America who stand with the Baptists for this principle. In obedience to this injunction it was my privilege, through a series of conferences with representatives of sympathetic Protestant churches, Jewish bodies, fraternal orders and public associations to call into being the organization known as Protestants and Other Americans United for Separation of Church and State, which in five short years has enlisted thousands of the foremost men and women of the land, provided an astounding amount of informative literature, instituted successful suits in the courts for the correction of abuses, and relieved much pressure on Congress from selfish groups. Baptists may give stout witness to the

theory of religious liberty, but they cannot hope to win the victory alone.

4. Once again, Baptists should keep alerted to the world situation in respect to religious liberty. The differing order of state provisions should be examined. These are commonly described as *Jurisdictionalism,* like that in England; *Absolutism*, like that in Spain; and *Separatism*, like that in the United States.

Any world survey of the present status of religious liberty reveals that there are: (1) a few states left, such as Afghanistan and Tibet, which forbid any dissent from the accepted or established religion and exact the death penalty from non-conformists; (2) more states, such as the Scandinavian countries, which still maintain an official religion, organic union of church and government, with restrictions and disabilities on dissenters; and (3) a growing number, such as some republics of Latin America, which constitutionally stipulate separation of church and state, with full religious liberty for all individual citizens and groups.

In the last category of advance the United States historically took the lead. Its principle of church-state separation is its most unique contribution to the science of political thought and action. After almost two hundred years of trial, the principle has undoubtedly been proved best on the one hand for the interests of government and on the other for the interests of religion. It is quite evident that the application of this principle has resulted in a greater measure of religious freedom within the borders of the United States than is enjoyed anywhere else in the world.

In our modern times there has grown up a sinister emphasis upon the state; this has produced totalitarianism to a supreme degree. Inevitably this concept of the state has tended to reduce recognition of religion to a minimum or to eliminate consideration of it altogether. In modern times this utter disregard of religious rights first showed its ugly head in nazism under Adolph Hitler. Now it looms menacingly in Russia.

While Russia boasts religious liberty for all, we know

that its practice lags far behind the kind of religious liberty to which we have grown accustomed in the Western world. It falls far short of granting the right to teach, to publish, to extend charitable relief, to become associated with others of like belief, or to pass religious judgments on acts of government or social behavior. We shudder, too, at the persecutions which Communist Russia and its satellites have perpetrated on individuals and groups where they could lay hands upon alleged offenders. False indictments of Christian believers, fake trails, cruel imprisonments, frequent death sentences—these have shocked the civilized world. The latest exhibition of the suppression of religious liberty is that witnessed in the ousting of Christian forces from Communist China.

Little relief, we fear, can be expected in the future from this high-handed treatment of religion by a system which formally professes atheism, pronounces religion an opiate, relies upon materialistic determinism, and exists under a ruthless dictatorship which controls all education, communication and movement.

Among major forces obstructive of religious liberty we cannot omit the totalitarian Roman Catholic Church, which holds that the ideal attitude toward religious dissent in Catholic lands is that of Italy, Spain, and Portugal. Of course, in lands where the Romanists are in the minority, the position of the Catholic Church is to welcome equality among the churches, as guaranteed in the United States. But the Roman Catholic Church, wherever it is dominant, has clung to union of church and state and only tolerates other sects.

As evidence of this fact, consider this letter received by the writer from Rev. A Mauricio, president of the Portugal Baptist Convention:

> "Upon the first news of the decision of Mr. Truman the Catholics here exclaimed, 'Truman kisses the hand of the Pope! America kneels to the Vatican! Soon America will be Catholic!' If Mr. Truman succeeds in sending somebody to the Vatican, all missionary work among the Catholic people will be in great danger. America is the hope of all free

> peoples. The two great foes of freedom are Catholicism and communism, but in my judgment Catholicism is worse for the United States because your people do not know of the real situation in Catholic lands. We are under so-called 'tolerance', not liberty. As one example, we cannot build houses for our churches. If I could, I would say this and more to your people, but I cannot write all that I desire. God keep America the friend of religious liberty for all peoples."

5. Still again, Baptists should not be disturbed or diverted by scare-words and phrases that arise among enemies in the battle against religious liberty. One of these is "cultural pluralism". The old theory of the state was that it could not exist without unity of belief. As we have seen, Roger Williams forever exploded this false theory. Roman Catholics have attempted to rationalize and justify their anachronistic absolutism in Spain and Portugal on the plea that necessary national unity is thus preserved. We must firmly insist that religious liberty is inextricably bound in fate with liberty and variety of culture. I commend the words of Thomas Jefferson, addressed to six Baptist Conventions at Chesterfield, Virginia, November 21, 1808:

> "In reviewing the history of the times through which we have passed, no portion of it gives greater satisfaction, or reflection, than that which presents the efforts of the friends of religious freedom, and the success with which they were crowned. We have solved by fair experiment, the great and interesting question whether freedom of religion is compatible with order in government, and obedience to laws. And we have experienced the quiet as well as the comfort which results from leaving everyone to profess freely and openly those principles of religion which are the inductions of his own reason, and the serious convictions of his own inquiry."[15]

Another frightening word, albeit most ambiguous, has more recently been seized upon by those unfriendly to full religious liberty. It has the word "secular." Its use reminds

15. *The Complete Jefferson*, by Saul K. Padover. Duell, Sloan and Pearce, Inc., 1943.

us of the assertion frequently employed in one of those constantly recurring cycles of attack on the principle of church-state separation in America. I refer to the era of Andrew Jackson, when the word "democracy" first came into use. Democracy was greeted by reactionaries in religion, notably by the clergy, identified with the Whigs and Federalists, as synonymous with Atheism. President Jackson, a Presbyterian, and his coadjutors, many of whom were devout Baptists, replied that they believed in separation of church and state, which alone insured democracy. They declined to encourage support of the churches by taxation or aid of organized religion by the government.

Now those religionists in America who are clamoring for government support of their sectarian institutions and for their own religious instruction in the public schools are assailing the American system under the charge that it is promoting secularism, a new kind of devil and allegedly one of the worst that ever crawled out of the pit. These attacking religionists are mainly Roman Catholics, but the group also includes some confused Protestants. The word "secular" is being used as a smoke screen with which to condemn the public schools and to indict the United States Constitution. Of course, the Protestant Reformation introduced the phrase, "the sacredness of the secular," which sought to do away with the invidious distinction between the higher ranking so-called religious and those in other pursuits.

Aside from this idea, since the days of Roger Williams most people in the United States have recognized that civil government occupies an area, apart from the rivalry of sects, where it deals exclusively with civil concerns, without either combatting religion or aiding religion financially or officially. In accordance with this concept, all the state constitutions forbid sectarian instruction in the public schools. The United States Supreme Court has again and again said this concept in no wise signifies hostility toward religion, which is a precious tradition in American society. The public schools may teach all they wish about religion,

its literature, its history, its institutions; but not personal faith. They may teach moral and spiritual values, but not sectarian doctrines. The hue and cry about the menace of secularism in the government and the public schools is already beginning to subside, because it is being increasingly seen that the word "secular" as applied to them is not a sinister word at all, but an honorable one that indicates a proper separation of church and state on the organizational level, and it therefore in no way implies either irreligion or anti-religion. The only function of the U. S. government under its Constitution in regard to religion is to guarantee its free exercise, so that the government is forbidden to establish one church, all churches or any particular religion.

Finally, Baptists should cling tenaciously to those attitudes which have for the most part characterized their fight for freedom. Anabaptists yielded themselves like lambs for the slaughter until goaded too far, when they turned in violent revolution. Indeed, passive resistance is not always possible. The Christ-like example of John Bunyan during his long years in Bedford jail, however, has since made many converts to the cause. Exemplary behavior of Roger Williams under persecution has already been commented upon. Immortal legends, based upon substantial fact, have sprung up in every quarter of the globe concerning the righteous spirit of the people called Baptists. They cannot guard the reputation too scrupulously. They must never persecute others for conscientious beliefs. They must evermore be consistent, practice what they preach. If they proclaim separation of church and state, they must not pay lip service to the principle while actually believing in separation here and there, now and then. Above all, they should avoid selfish appeals, never be moved by material considerations. Always must they show ethical regard for *persons* of contrary belief, even if truth compels opposition to the systems and institutions to which those persons are attached. Baptists should always combine any necessary negative dealings with problems with a wholesome positiveness. They should ever hold themselves ready to consult,

though they may not consent to compromise. It is imperative that they should be accurate in stating the position of opponents and factual in making charges. They must convince others of their respect for constituted law where it does not infringe conscience, and even when it oppresses exhaust every prospect of remedy before defying it. Having done all, they should stand steadfast, immovable, always abounding in the good works which befit a people with a passion for the freedom of all men.

THE MEANING OF RELIGIOUS LIBERTY

BY GUNNAR WESTIN

Religious liberty is a good subject for Baptists. They have taught it during the centuries; they have demanded it; they have practiced it; and they have defended it against many and mighty adversaries. The freedom of conscience has always been an actual issue among Baptists of various types. It is, indeed, an important and genuine part of the fabric of Baptist history. Sometimes we also take some pride in this fact, and I think we should.

Originally the meaning of religious liberty was simple enough. It was a kind of self-defence, where the Baptists or Anabaptists were persecuted. In the same way also the great reformers were champions of religious freedom, as long as they were severely threatened by the Roman Catholic inquisitors. But this is on thing; another is to remain consistent defenders of religious liberty irrespective of circumstances. The Protestant reformers and church leaders did not live up to that, but as soon as their new church had won the position as the dominant church in a country, they started a policy of persecution against dissenters. Among the Baptists, however, religious liberty as a more primitive stage of self-defence grew unto a solid principle rooted in the Gospel and later also in the idea of the human rights.

But still, as Baptists we have always upheld an uncomplicated negative idea of religious liberty. We have always proclaimed the thesis, that the state should not meddle in religious affairs but quarantee the citizen full freedom to choose his religious conviction according to his understanding and the dictates of his autonomous conscience. The state should support no church, nor make any distinction between citizens because of their religious affiliation or absence of such an affiliation. This is a fine free church principle, and it has been best put into practice in the United States, but theoretically it has become a dominant idea in several of the civilized nations in modern times. During the last few decades, however, it has been severely violated in countries with a totalitarian political regime and where the Roman

Catholic Church dominates the community life. Therefore, again the Baptist World Congress at Cleveland, Ohio, in 1950, adopted a manifesto on religious freedom, where the old-time Baptist view in this matter was re-stated in a remarkably clear and impressive way. In the same way the problem was dealt with at the Tollose meeting of the Baptist World Alliance last August, as a report of a study group at this meeting in Denmark has hold us.

But still, this attitude is a position of defence, a protest against such state authorities and governments, which have openly violated the human freedom in various respects and especially the freedom of religious belief. There is no question that this is needed. It is also evident that an attitude of careful alertness and vigilance is needed, even in countries where the idea of religious liberty is established and generally practiced, which also the situation in the United States clearly tells us. No liberty is secure for ever. It has to be defended and reclaimed again and again. But in democratic countries, where religious freedom is acknowledged in the laws and more or less practiced in state and community there is also the problem of co-operation. In such countries the Baptists must re-think their position, as the modern idea of religious liberty also must include a certain intercourse between true Christians and society. There is no use of an eternal opposition and a reiterated protest, as if nothing had happened in our western state life since the days of Roger Williams and John Bunyan. In many countries we now are confronted with the problem of being good Baptists in friendly surroundings and remaining champions of religious freedom, while we have all the freedom possible. As citizens we live right in the common society life, and we share with others its privileges and responsibilities. There is no use to take an attitude of suspicion and hostility, when we are called upon to co-operate in a Christian manner to build the community, where we share with others various freedoms.

This seems to put us before a more complicated idea of religious liberty. Is not our traditional Baptist fight for

freedom too negative, too one-sided and simplified? It seems to me, that we must look into the other side of this problem. Our co-operation, not only as individuals, with state and community is sorely needed, or the secularized powers of the world will get the upper hand, and paganism will grow within our old countries. In such a situation we need a positive attitude, that should not impair our time-honored idea of religious liberty but re-affirm it. Our young generation should be taught to think highly of our democratic community, and our young people should not be given the impression that state and society are our enemies or at any rate suspected powers of this world. It is, of course, much more complicated to live as Baptists in the modern democratic society, than it was for our fore-fathers, who fought for their religious rights and remained isolated in their small congregations three hundred years ago. At that time they still cherished some of the Anabaptist ideas and regarded the persecuting state and community as an alien realm of worldliness, from which they had to withdraw as definitely as possible. There could be no intercourse, no mutual support, no active service of the true believer to the state.

In our time we cannot solve the problem of religious liberty in this way. We believe that state and society is part of the immense eternal plan of the Creator, and although we sometimes think of the government in the same cool way as Jesus himself and the apostle Paul, we clearly know, that we do not live in a pagan Empire of a Tiberius, a Caligula or a Nero. We live in a civilization saturated with Christian ideals and traditions. We are ourselves part of this Christian tradition in our society, and that makes us responsible in a special sense. We cannot ask for freedom in our own religious life and then turn a cold shoulder to all the complicated problems of society. In this very position of responsibility we stand and must ask ourselves: What does religious liberty mean in this situation?

Is the idea of religious freedom violated, if we as Baptists in the Scandinavian countries support religious teaching in the state and community schools? Does full liberty

of religion necessarily involve the exclusion of religious teaching in such schools, even reading of the Bible and singing of hymns? Such questions can be asked both in the United States and in European countries, where we have Protestant state churches. And there is no pains-taking investigation needed to find that they are answered in various ways. In most of the democratic Protestant countries of Europe I think there is a common feeling in churches and Christian groups, that Christianity and Christian history is such an important part of the development of our modern culture, that no school children and no students should be left ignorant of it. In a country where the Christian ideals of morality and civil order are upheld, such a religious teaching seems to be natural and valuable. Such an order is not dependent upon the state church system.

Does not such a religious teaching infringe the idea and the practice of religious liberty? It naturally does, if the teaching is confessional and controlled by church authorities. This is the case in some countries. In Sweden, for example, it is no longer so, although the Lutheran tradition of the country plays a certain role. We have now revised courses in the schools made up by a special commission, and Bible teaching, church history and general Christian ethics are the main elements. The children of Protestant dissenters also participate in these courses, while Jews and Roman Catholics are exempted as they get their religious teaching by their own instructors. Children from Baptist homes participate in those religious courses of the state and community schools, although their pastors, naturally, also have special Bible courses not only for Baptist children but for all who want to participate. If a radical and secularized political party would try to stop such a teaching in our public schools, I am sure that also the Baptists would unite with other Christians in defending it. It is, of course, the homogeneity of the people and the Protestant tradition in our country that makes such an arrangement possible.

In a certain sense this situation in our country can be regarded as a limitation of the religious liberty which is

now, through a new law, pretty well established although still within the state church system. But this limitation in our school system is theoretically of the same sort as the so-called "blue laws" in the English-speaking world or the custom of reading the Bible and singing hymns in some of the American public schools, which may be regarded by atheists and Jews as a violation of their religious liberty. But does the unpartial practice of religious liberty necessarily require a banishment of the Bible from our school buildings? It would be fatal, if the public education should be totally devoid of religion.

Further, the Americans do not regard it as an infringement of their religious freedom, when thanksgiving or prayer days are appointed by the President or when legislative sessions are opened with prayer and the reading of the Scriptures. Even we Baptists find such customs good and helpful in a time of growing secularization. Therefore, we also think that it is good that the state authorities appoint chaplains for the Army and Navy and ministers to serve in prisons and correction houses. By such actions the governments admit that their countries stand for a Christian education and want to uphold the Christian tradition in a world with the pagan element growing in many fields of our civilization. It must be such considerations that make British Baptists doubtful whether it now would be wise to urge the disestablishment of the Church of England. So we were told last summer in Tollose.

It is evident that even in the United States there is a difficulty in making the practical limits of religious liberty clear-cut, as I have already hinted. There are other examples. It seems as if the Baptists in the United States regarded it quite natural that chaplains out of their ministry are made available to the Army and Navy. I suppose they then must have leave of absence from their churches or organizations and are paid by the state. I read a notice recently that from the Southern Baptist Convention alone 420 chaplains were in service last November and that 116 more were wanted to the first of January this year. This is a

close co-operation between the Baptist churches and the state. But I understand that the practice in a number of church colleges of having on their campuses units of the armed services Reserve Officers Training Corps is a church-state relationship questioned by the Baptists. Where is the religious freedom and the separation between church and state infringed, and where not?

The difficulty of drawing limits in the field of religious liberty is obvious also in the field of finances. In the Scandinavian countries, where we have state churches, a few Baptist and other free church schools and charity institutions obtain some support of state and community. There are several so-called People's High Schools, for adult education, which are established in this way. There are no restrictions upon religious instruction in our own way, provided that the standard schedule of general subjects is followed. State allowances are also given to study circles in connection with our Young People's Union, which also is a measure to stimulate adult education. In a few cases local appropriations have also been made to young people's work and Sunday schools, as they are regarded as an important part of the moral education of the people, but this is an exception.

No such financial support is, of course, given to church activities or to seminaries, but only in a very limited scale to school work and charity institutions. But here in Scandinavia as in other countries church houses used for worship are exempted from taxation. Such an exemption, usual also in the United States, is evidently in reality a financial state support, and there may be people of the atheistic faith, who will question such a practice and insist that it is an infringement of religious liberty. A very important financial support is given by the American state authorities, where as much as 15 percent individual income can be deducted from the federal income taxes, when given as church and charitable contributions. This must amount to immense sums every year.

In principle, there is no great difference between the

attitude of the Baptists in the United States and in the Scandinavian countries. In the large country of United States the problems must naturally become much more complicated, not only because of the far wider engagement of the denominations in educational and charity work but also because of the competing and expanding large church organizations with a strict confession and discipline, especially the Roman Catholic church. Where such a complicated situation does not exist, for example in the foreign mission field, most of the societies and denominations might receive state support in their social work of education and medical care. I do not know whether the American Baptists, who in their homeland refuse to receive state aid to their hospitals, consistently refuse to do so also in the foreign mission field.

The problem here discussed has become much more intricate, since the modern state has inaugurated a policy of social welfare and security, which in various respects is crossing the church activities. This program of public welfare makes the problem of religious liberty and its limits more complicated than ever. It involves, among other things, support on a large scale of the medical care of the people, better conditions for the aged, better and well-equipped schools, free text-books, free meals to the pupils and free transportation to school irrespective of religious affiliation. In our still more militarized modern states it also involves a closer co-operation between the state and the churches as to the mental and spiritual care of the soldiers.

As Baptists we have to face the new situation. We must not leave the field to modern paganism in state and community life, nor shall we yield to the purposes of totalitarian heroes of political or ecclesiastical type. We must find a practical working idea of religious liberty in the modern state and at the same time actively further the Christian cause in state and community. The old time-honored negative principle is not enough in our momentous days, when pagan and evil forces are right at our door.

SIGMUND MOWINCKEL PRESENTS THE OLD TESTAMENT TO CHRISTIANS TODAY

BY REIDAR B. BJORNARD

Since the Revised Standard Version came out last fall theological discussion has focused upon the Old Testament, due to the change of some words and terms that had been assimilated through 300 years and therefore are accepted and endeared.

This discussion has brought to the foreground of the mind of the writer a book by his former teacher at the University of Oslo, Norway. It is Sigmund Mowinckel: *Det Gamle Testament som Guds Ord* (*The Old Testament as the Word of God,* Gyldendal Norsk Forlag, Oslo, Norway, 1938, 137 pages). The book is not translated into English, and it therefore seems to be of value to present its main ideas to an American public. But first some data about the author himself that may be of interest.

I

Mowinckel's father was a minister in the Lutheran State Church. His place of service was a little parish up in the weatherbeaten, northwestern corner of Norway at the time Sigmund was born in 1884. He got his theological training at the Theological Faculty of the University of Oslo. He there received the Candidate of Theology degree. In 1916 he was made a Doctor of Theology in Old Testament. In order not to lose him for Norway there was established an extra chair for him on the Theological Faculty of Oslo University, until a regular chair could be vacated. He thus was Docent (associate professor) of Old Testament from 1917 until 1922, at which time he became Professor of Old Testament. This position he still holds. Early in his career he was offered professorships at Giessen and at Basel. He has received several honorary Doctor degrees from Universities of Europe.

Due to his keen mind Professor Mowinckel often has been in the midst of controversies, and especially in his younger days. For example, early in his career he was forced to take a stand in the Conservative-Liberal controversy

in Norway that has been going on since the turn of the century. At that time the Conservatives, accusing the Theological Faculty of the University of Oslo of extreme liberalism, broke away and established the Independent Theological Seminary (*Menighetsfakultetet*). The accusation was possibly not quite unjust then, but how the situation has changed very much. The criticism, however, has been sustained ever since, due, possibly, as much to accumulated prestige as to love for truth as such. In this prevailing discussion Mowinckel would naturally take the University stand and was one of its leading spokesmen.

Let it be said that when we today in Scandinavia speak about Liberalism, we very often will think of a special temper more than of holding or rejecting certain doctrines. It is an approach to truth instead of a persistence in assumed truth. In this connection Mowinckel always has been an eager contender for intellectual honesty.

A busy scholar will have little opportunity for hobbies or outside activities. (Most of the Scandinavian professors haven't even cars to be bothered with!) Such is the case with Professor Mowinckel. But he has found time to throw in considerable interest and work in a field that has his undivided heart—The Buddhist Mission.

As an Old Testament Theologian he has received impulses along several lines. He was early interested in H. Zimmern and his "Studies in the Religious Literature of Babylon." And together with the famous Dane, Johannes Pedersen (the author of *Israel,* four volumes in two, translated into English), he was influenced by another Dane, the anthropologist Vilhelm Gronbech, who stimulated interest for social customs of primitive people and their outlook upon life. But that which especially caught his imagination was the work of Herman Gunkel, a contender for the Religio-Historical School, who, it would seem, went too far in making Christianity a religion among other religions and a result of natural development. In the heat of the discussion this School was tempted to say: a result of natural development *only*. Mowinckel did not go along with this,

but accepted more readily another line of Gunkel's—his search for the "Sitz im Leben" (life-situation), the natural place and function of narratives, psalms, customs, form and style in Old Testament.

Mowinckel took up this idea and drew far-reaching conclusions from it. His main contribution to Old Testament research will be his *Psalmenstudien* I-VI, 1921-24, (Studies in the Psalms, in German, not translated), wherein he gives the cult of the Temple hitherto unknown importance for the production of the Psalms. He revolutionized our concept of the Reform-prophets by describing them as members of the cultic staff belonging to the Temple. He made them authors of several of the Psalms, and held that these were written not for personal occasions as much as for nationally important cult-celebrations.

Perhaps his most provoking idea is the conclusion drawn from several Psalms, that Ancient Israel held in the autumn a New Year Festival, at which Yahweh was enthroned, thus assuring rain, crops, orderliness in the universe and happiness. It is furthermore during this significant cultic event, Mowinckel thinks, that Isaiah and Ezekiel had their visions. With this as his premise he also develops the eschatology of ancient Israel.

Broadly speaking, there is hardly an important field of Old Testament study upon which the "creative brilliance of much of the work of Sigmund Mowinckel" (H. H. Rowley) has not thrown light. He reopened the study of the "Suffering Servant" in Isaiah in 1921 by suggesting that the Servant was the prophet himself (as intimated by the Eunuch in Acts). This idea, however, he abandoned ten years later. Secondly, he has again and again set himself to find a solution of the problem of the psychology of the prophets. Thirdly, as a literary critic he has been working with the problems of the tradition, be it Pentateuch or the prophetic books, now holding that it is both written and oral (*cf.* to this principally his *Prophecy and Tradition,* Vidensk. Akad. Avhandl., 1946). For his whole field of work interested students are pointed to a tentative, incomplete bibliography at the end of this article.

Undoubtedly, his greatest contribution to the people of Norway (and to the rest of Scandinavia) is his assumption of the heaviest burden in the preparation of a scientific translation of the Old Testament into Norwegian with extensive notes in three large volumes, accomplished from 1930 to 1945.

In 1934 he had a strong inner experience in connection with the Oxford Group. And it was probably on the background of this extravert and active movement that he felt it necessary to rethink the concept of the practical religious value of the Old Testament for the man of today. He could not accept the viewpoint of the average Conservative. To Mowinckel this position was shot through with inconsistencies; to accept it, therefore, would be intellectual dishonesty. On the other side, the Old Testament was the sacred, divine oracle to Jesus. How was one to harmonize these apparently opposite views? This he attempted to do in his book, *The Old Testament as the Word of God.* The second part of this essay therefore is devoted to an extract of that work.

The writer has tried to follow Mowinckel's thought lines and to preserve his phraseology as faithfully as possible. On every line he has been reminded of the fact that the work of a translator and a transmitter of thought is not properly that of a newcomer. It is ventured, however, hoping that the effort may prove helpful to some that are struggling with the problem of faith and their knowledge, and to whom a different view may be clarifying.

All the chapter headings of Mowinckel's book are given back in italics, and they are listed even if they are not further developed.

II

1. *The Old Testament as the Word of God.*

The Church meets man with the message that the Old Testament as well as the New is the Word of God. Upon this judgment rests the whole New Testament. Both for Jesus and for the Apostles, the Old Testament was "The Holy Writ." It is through pointing to the Old Testament

that Jesus meets the question from others about the right fear of God and about a correct life and understanding of God. From that he finds help against the difficulties in his own life. From it he refutes Satan, and from the Old Testament he clarifies his calling and gets comfort in temptation and sufferings.

In the light of the Old Testament the Apostles understood who Jesus was and what his works of life meant. The Old Testament gave them the evidence about the suffering and atoning Servant of the Lord instead of the Jewish Messiah.

But how are we to explain that the Old Testament is the Word of God? Here, concerning the explanation we no longer have an immediate, religious observation of the reality; it is rather an attempt of the human mind to appropriate it to one's self and get order into its spiritual property.

To this question the Apostles got the answer of thought which the time could give, namely, the answer which the contemporary Jewish theology offered: The writings are in one way or another "given in by God," so to speak dictated word by word through a mystical divine act. (Cf. Ezra 14:37 ff.: God gives him a cup with a drink like water, but the colour of it was like fire. "And I took it and drank, and when I had drunk my heart poured forth understanding, my wisdom grew in my breast, and my spirit retained its memory").

Besides this more mystical view we find another more mythological, rationalistic theory: The Law was written by God himself, was preexistent in heaven and from there dictated to Moses "mouth to mouth." Corresponding to this they said that God or the Spirit had dictated to the prophets in visionary experiences what they had to proclaim about the future and the "last things." As given by inspiration of God the Scriptures were profitable for doctrine, for reproof, for correction, for institution in righteousness. It was necessary to obey them.

Since then many Christians have found the Word of

God for themselves in the Old Testament. Both for the teaching of the Church and for the praxis of the believer the Old Testament and the New are a unity, which belong together. And this faith is the starting point for this book. The author has written it because he believes that we have in the Old Testament the Word of God, but also because this assumption poses a problem for our thinking and our reading of the Bible.

For the Church has developed the theory in a way that seems contrary to the reality. The Jewish understanding as it is expressed in Ezra 4 and also in 2 Timothy 3:16 is as yet not a clear logical theory. Not even the Catholic Church has developed fully such a theory.

It was the old Lutheran theologians that undertook the task most sharply to define the idea as they gave us the verbal inspiration theory. This was made valid for the Old Testament as well as for the New without any difference. The writings were given to us by a direct divine dictate. The Holy Spirit told the authors both what and with which words they were to write. The writings were therefore "inerrant" also outwardly and that even to the smallest details. It contained factual information in the historical, geographical and metaphysical realms, and that for the sake of this factual information as such. In Gen. 1, for instance, it was the intention of God to inform us how long a time Creation had taken and how the cosmos was set in order.

2. *The Old Testament is a Human Book*

But a problem poses itself here. This teaching of the Church and the judgment of the believers in the Old Testament seem to conflict with a realistic study of the Old Testament itself.

It is impossible to close our eyes to the fact that the Old Testament contains many a saying of historical, geographical and chronological kind, which cannot be reconciled to things we know. It contains sayings which therefore, *per se*, are errant. We can mention the chronology from the Creation on. We can mention that it tells that it was Salmanassar who took Samaria 722 B.C. instead of Sargon. And

also for instance that Deut. 14:7 makes the hare chew the cud.

We also must admit that the Old Testament on all points is connected with the culture of a certain time with its ethics, mentality and perception; a culture which was Jewish and which in so many cases was close to the whole ancient Oriental culture and mentality. It was very different from ours and must be classified among the "primitive" ways of thinking.

Seeing this clearly, one must also admit that it in many ways is below the Christian level, as for instance the limitation of the religion to one nation, and the religious motif for their hatred toward the national enemies. There is also the religious sanctioning of the vendetta, and lastly the Old Testament view on penalty and the double standard of sex morality for men and women.

Honest investigation also will tell us that the Old Testament is no uniform quantity. Some writings talk about only one place for sacrifice, and they threaten with death punishment if any other place is used (Deut. 12). On the other side will other Scripture passages mention a number of places seemingly with the best conscience.

Between the Law and the Prophets there is a huge cleft. The supremacy of the Law in the later Israel in reality means that again the universalistic and spiritualizing tendency of the prophets is strangled or made to decline. It means that the nationalistic particularism has won together with outward worship of God.

We also must admit that there are two narratives of the Creation that are wholly different. And when we come to the problem about the origin of the kingdom in Israel, 1 Sam. 9 says that God established it in order to help Israel. But 1 Sam. 8 and 10 tell us that it was invented by the people because of their defeat and distrust, and that it was against the will of God.

In short, the Old Testament is no uniform quantity; it is not perfect and finished as we would expect the word of God to be. On the contrary we find clear marks of a diverse

human history with many opposing lines. In other words, the Old Testament shows itself to us as a very human book.

And thereby the problem is given for theology: How can the Old Testament at the same time be divine revelation and a very human book, marked by the imperfection and weakness of man, by certain circumstances, by certain peoples and periods, spoken and written out, from and to them? How can it at the same time be an absolute and a relative quantity, a work of man and an inspired book?

3. *The Presupposition for the Solution of the Problem*

The presupposition for the very existence of the problem, as well as the possibility of solving it, is a *positively Christian standpoint.* From a non-Christian, atheistic or agnostic standpoint the problem does not exist. Because from this standpoint a revelation of God does not exist.

The solution of the problem therefore, cannot be made a condition for the acceptance of the Christian standpoint or of Christianity as such. It simply cannot be solved until one, for other reasons, has found and taken a Christian standpoint. It is useless to postpone taking your stand for God until you have achieved clarity for the problems of writ and inspiration.

Insight into the relationship to God, that is, a conscientious willingness (wrought by God) to belong to God and receive his grace and power as he really gives them and as I need them, and also the active answer of God to this willingness gives and creates both the faith and the understanding. "Seek first the Kingdom of God, come and get insight into the theological problems of thought," Jesus will say. The presupposition for the solution of the problem then, is that we admit that there exists a reality which is called the revelation of God, that there exists something real which is called inspiration and inspired word.

It is here also practical to distinguish between revelation and inspiration. *Revelation* is the fact that God communicates himself to us and the content of this communication which he gives. *Inspiration* means that God makes man able to receive and conceive that which he reveals and to

bring it further out; thus also the condition of soul, the specific equipping and activity through which God communicates.

4. *Theory of Inspiration and Reality of Revelation*

What is now said here about the nature of the Old Testament does *not* stand in opposition to the belief that it contains the revelation of God and is inspired. But it *is* in opposition to the common theory of inspiration, verbal inspiration, which does not permit us to pass such a sentence on the revelation of God that there are errors and historical conditions in it. Thus it is our human thoughts that make the problem difficult.

The theory of verbal inspiration really cannot be found in the Bible. The correct translation of 2 Tim. 3:16 is, "Every Scripture inspired of God also is profitable for doctrine, etc." Luke says that he would write a Gospel because those already existing were unsatisfying. But among them was also the Gospel according to Mark!

Behind the theory of the verbal inspiration, however, lies a reality and experience. The reality that God has revealed himself and inspired his witnesses. The experience that he through these words makes himself known to those that seek him there.

We see that what the Bible means by inspiration is not any kind of literal dictation of a mere supernatural sort, nor is it any unconscious condition like a medium in trance. The normal inspiration of the prophets and that at which they pointed with the term "the word of God came to me," is a condition of surrendered and expectant inner concentration and listening. Thoughts from God rise in their soul and pictures form themselves in their imagination and become words, which they themselves more or less consciously give the clearest and most expressive form, often rhythmic-poetical.

The authority of their message did not depend upon the wording, but upon the fact that the thoughts were given to them by God for the very moment and the very situation in which they then and there stood. That it sometimes did

not happen as they prophesied, meant to them a calling to self-testing (Jer. 17:5), but it did not make them uncertain in their assurance that they were messengers from God and that also the "erring" words were words from God. They knew that they had the spirit of God, and the proof was not the inerrancy or the form of the words, but their real consonance and harmony with their ethical ideals and the concept of God and his will, which through their personal surrender and experiences of God had become their personal property. It had become one with their conscience and innermost personality. This is the essence and reality of the Biblical doctrine of inspiration.

5. *A Historical View of the Bible Is the Principle for the Solution*

All the prophets stand with both their feet in the middle of a concrete historical situation. And if we want to gain a religious concept of the Old Testament as the revelation of God it is this reality we have to face. And the question arises: How does the Bible look upon history?

At first we realize that Jesus and the Apostles themselves distinguished between the revelation in the Old Testament and the one they themselves represented. Remember only in what connection Jesus said, "but I say unto you" (Matthew 5:21). The ritual and cultic law was for the Jews the main cornerstone in the revelation. But Paul said that it had no validity for the one "who is in Jesus Christ."

The sum total of the Biblical thoughts of the Old Testament in comparison to the New Testament is that the Old Testament designates the preliminary, preparing, imperfect standpoint, which reaches its perfection in the New Testament. Christ is the goal also for the Old Testament.

Thereby we have said that it is a historical-organic relationship between the Old Testament and the New. There are for instance important sides of the Christian life that are not mentioned in the New Testament. From a religious-historical viewpoint of revelation that can be explained because they already were revealed in the Old Testament.

It is also interesting to see that within the Old Testament itself we can find that it breaks away from itself and its own past. Thus we notice that the ancient Israel enjoyed telling about Jacob and his doubtful smartness. But very much in opposition to this prophet Hosea finds the explanation for the faithlessness of Israel just in the very fact that they are related to Jacob (Hos. 12:3).

When other religions say that their revelations go back to prehistoric time and to mythical ancestry, the religion of Israel, parallel to Christianity, knows that its revelation happened through concrete, named, historical persons in connection with the real history.

6. *History of Revelation and History of Salvation*

To the question, what then is the revelation of God, the best answer is that history is the proper workshop of God. That the revelation of God is a history of revelation is the main point in the Old Testament view.

All history was the miracle of God. Therefore the prophets are realistic and say that not through signs in the sun or the moon, but through historical realities, through nations and powers God will reveal his will and plan. In their festive cults they kept these works of God alive. There the history was created anew and made alive for the people. Thus for the Old Testament faith is the ability to see the creative works of God in history.

This view of revelation through history tells us that it is not the theoretical truths which are the main thing. Primarily the Bible will tell us that revelation is work—God's work in history as the most specific and most direct revelation. For there God is himself and not only a philosophical truth about Him. Creation and revelation become according to this view correlatives or corresponding realities.

With this it also is said that the history of revelation in reality also is the history of salvation. The plan of God ultimately is his plan of salvation. The meaning of creation is salvation. The history of salvation is what God has done and does for our salvation. It is through this that he reveals

himself—gives himself. And again what he gives is not only knowledge about himself, but himself. The proof for this is Jesus Christ, who is God himself in his self-revealing and saving love—the perfect revelation of God.

7. *The Biblical Thoughts about the Word of God*
8. *The Old Testament History of Religion a Necessary Theological Task*

It is in this connection important for us to get a clear picture of the real history behind the witness of the Old Testament.

Rule number one for an edifying use of the Bible should be what is called "exact observance and honest exegesis." To know, as well as possible, when, where, who, to whom, why and how, under what cirmustances—to know the whole situation in that way is given only through historical study.

The next thing we must try to find out is: what is the point of the saying? What did God want to say to them in their situation, so that we can be able to translate that into our own situation? Therefore we must strive to gain a well-founded, historical view of the spiritual history of Israel.

But we also have to find out the supramundane meaning in history, its *telos,* its goal. Our direction here is given through our faith in Jesus Christ as the axis around which history turns. Only the Christian faith can give meaning to history. The goal and meaning is given by the term "the kingdom of God." The gate to this kingdom is Christ—and the line of history is the way to Christ.

This means that faith acknowledges the idea of science about causal relations and natural forces in history. It must acknowledge evolution. The term does not mean that it all happens through immanent processes, but it means a coherent determination toward a goal. If history is movement and direction and determination, something dynamic and not static, it presupposes evolution. In reality it is impossible to imagine an ordered coherence in that which happens without using the idea of evolution.

But this idea of evolution gives us no right to throw away free choice or to insist upon a blind mechanical necessity. Evolution does not eliminate the fact of dualism. Evolution means organic coherence and such a thought is not against Christian faith in God. On the contrary faith in God demands it. For the Christian faith, history is at once both something natural and something willed and led by God.

9. *The Old Testament as a Link in the Special Revelation of God*

But if this is so, how is it that the Old Testament is the word of God more than any other book of religion? What is the difference between Biblical history and all other history?

Hempel gives here an answer in his expression: *"Einmaligkeit"*—once-for-all-ness—that which cannot be repeated or recalled. There has been one Buddha and one Mohammed. There has been one battle of the Marne, which determined the outcome of World War I. This has its explanation in the free will of man. That which creates history in these decisions of the will of man.

This "once-for-all-ness" of history throws light upon the Old Testament as the revelation of God in a more special meaning. There is no history which is not determined by God, and which is not connected with his plan. If there is one goal and one direction in history, then there is also in it a certain line of direction. This line for the believer goes through the Old Testament to and through Christ.

There is only one Christ and one Calvary. But the road to Calvary went from Galilee to Jerusalem. And we can draw the historical line from Mesopotamia through Canaan to Jerusalem, with many windings, yet easy to follow.

10. *The Election of Israel*

The election of Israel means that through this concrete people in this concrete place, and through these definite persons and events God has drawn his line of revelation and salvation. In Old Testament history they all, even the sins of the people, have their place.

But the question naturally arises: Why especially Israel?

The Old Testament answers that it is out of sheer love and grace. There is no other answer. I can question many things that happen also in my personal life. But if I have trust in God I believe that the happenings of my life that led me to Christ were exactly those which God saw fit for that purpose, and it is of no use to inquire into them.

11. *Out of the Relativism*

12. *Historical Limitations*

The Old Testament will not serve as a teacher either in cosmogony or in cosmology; its sole purpose is to put man in contact with God.

The Bible does not for instance tell about the Creation in order to explain how the world came into existence, but to witness about God and proclaim His plan, power and glory. In the same way do the Gospels tell about Jesus not in order to create historical interest in him, but to create faith in him.

If it is this creative, judging and saving revelation about God the Bible will give, then it is also clear how far the Old Testament is covered by the authority of Jesus and in what way this is not so.

It is often said by so-called "simple laymen"—in reality by a primitive theology—that if Jesus said or implied that the Law was written by Moses, the Psalms by David and the whole book of Isaiah by the prophet Isaiah, or that the story of Jonah was real history, then it must be so. We must yield to the authority of Jesus in such things.

But the problem is stated incorrectly. When Jesus says, "Moses has said" or "David says," it is not about the authorship of Moses and David he is speaking, but about God, himself and us. When he argues from the Old Testament it is God and not Moses or David who is the authority. It is as the word of God that it has validity for him.

It is self-evident that he argues from the context of the usual ideas and terms of his day. As a man like one of us, only without sin, he had also our imperfect insight into

all things which belong to the world of our senses. Jesus taught us that the limitations were there: "On account of the hardness of your hearts Moses wrote this commandment, but it was not so from the beginning" (Matthew 19:8). Again he said: "It was said of old, but I say unto you."

It should be self-evident that the revelation in the Old Testament is given in terms of the Old Israelitic and Oriental picture of the world and in its ideas and thought patterns; that means in a historically limited form. The revelation in Jesus Christ is the perfect revelation of God concerning everything about the work of salvation and my personal acceptance of it. But not even the revelation of Christ gives perfection in the whole apprehension of God. Therefore Jesus said as he left his disciples that the Spirit of Truth would lead them into all truth.

"A refracted witness" is the self-witness of God as it is refracted through the imperfect prism of man. For the witness of man is imperfect even as he is telling what God has become and done for him. Such is the witness of the Scriptures. And in spite of this we say that the Old Testament is the word of God. That then does not mean that every word is dictated, but that God in one way or another gives himself through the whole Scripture and through all its parts.

If the Word, the revelation, thus is at the same time divine and human, then we cannot in an outward way put an equation-mark between the letter of the Scripture and the Word of God. But neither have we any mechanical means by which we can separate some parts of the Old Testament as the Word of God from some which are not. All is the Word of God and the self-witness of God and all is the witness of man. The one in and through the other, because they are organically connected and create organic history. Thus it is only on the basis of the revelation in Jesus Christ and the witness of the Holy Spirit in the New Testament and in the Church together with a honest historical apprehension that can determine what is the Word of God, namely, the Word of God to us today!

13. *Poetry, Story, Legend, Myth*

On the basis of this historical view it becomes evident that God can speak through any kind and form of expression which is natural for the specific time, as well as he can reveal himself through any happening and person in history. In the Old Testament we see that all human ways of thinking and speaking are used as channels of revelation.

From the New Testament we know that Jesus gave some of his profoundest teachings in the form of constructed stories—the parables.

That poetry is a means of revelation in the Old Testament becomes clear as one looks at the Psalms and the Book of Job. Story and legend also have their part in the building up of the Old Testament. Myth is a reality expressed in the picturesque language of the primitive man. It differs from story by relating the innermost, highest and deepest realities in life, about the divine reality. It is usually connected with the cult.

Myth is a way in which to tell truth. So it is a misunderstanding to believe that one needs to defend the Old Testament against the accusation that there are myths in it. It simply would be tragic if there were not: if it gave only abstract thought instead of concrete realities expressed in mythology. In fact there will always be Christian basic realities and thought that can be expressed only in the form of myth, if we want to give them power and make them understood.

We have for instance the myth about the Creation, which tells us that God is different from all creation, but that it still has its life from him. This truth about the Creation has found its expression in the language and conception of the people in that day. It should not be changed, for religiously it is eternally true. It must, however, be understood as religion and not as science.

14. *The Collecting of the Scriptures as Revelation*

If it is true that the Old Testament history and its organic continuance into the New Testament in specific

meaning is the revelation of God, then it is also a link in this God-led history that we have the canon which we now have, the Bible.

On the other hand, however, we must believe that when the material is presented in such a disordered way, historically speaking, and with so many things of which we learn so little, this must have a positive meaning. It will always present to Theology a task of working with the historical problems. It is willed by God that the historical work with the Bible never will be finished. The historical-critical theology always must be willing to throw its old results away and accept new ones (Matthew 13:52).

But why especially these books which we now have? Are there not many inferior passages there which are no revelation at all? What about the whole book of Esther? The answer is that God wanted it to be so. We cannot make anew his history.

We only have to ask: Why do we have them? What will God say to us through them? The first thing we must then say is that we must take them as they are and not try to read another meaning into them, as for instance Wilhelm Vischer as a rule does in all his writings. That is arbitrary eisegesis and therefore objectively dishonest.

The historical line of revelation from the Old Testament to the New also goes through the Apocalytics and the Apocrypha. These writings belonged to the spiritual property of Jesus and the Apostles, and the Church has not done right in throwing them out of the Bible.

15. *The Relationship to other Religions*

16. *The Word of God is Concrete and Actual*

When we say that the Word of God is concrete and actual, we mean that it is bound to a certain time and place. It is existential and dynamic. For if it is true that Jesus Christ is the Son of God, that must have consequences for my life.

It is also actual. The Word of God comes with the solution of the problem in this concrete situation. The Word

of God becomes actual for me when a certain single part of it reveals a weak spot and attacks my conscience. Then it begins to work as the Word of God, doing its judging and saving work. The Word of God then becomes existential for me, as the Barthians express it with a term from Kierkegaard. What really happens is that the power of the Holy Spirit is in the Word and works within me.

Here we as theologians have a task before us. Only the most thorough study of the Scriptures and the age to which the word came makes it easier to find the analogies to the situation in our own days and thereby make the Scriptures speak to us.

17. *The Revelation as Witness and Sharing*

The Old Testament is the witness of God and the inspired witness about God. The task for us is to use this witness, to try to conquer the distance of time and become contemporary with the witnessing, make them share their experience of God with us. And so I must ask: What has this Word of God to say to me *today* in my situation?

18. *"Was Christum Treibet"*

The aim of this work is to try to find *"was Christum treibet"*— "What Points to Christ." To ask this question is not primarily to seek for Messianic prohecies. For when we do so, we often read the New Testament into the Old, as Wilhelm Vischer does when he says that "the Old Testament says *what* Christ is, the New Testament *who* he is". Most of the Messianic expectations in the Old Testament are so far below the fulfillment in Christ, that the light they may throw upon him mostly is indirect.

But in the light of the imperfection in the Old Testament expectations of a Messiah it is made clearer to us what the real Jesus Christ means to us. We can, for example, mention that the individualism of our day needs a message of true Old Testament fellowship, where they have the same word for "right, duty and custom". And where can we find the Power? Here the Old Testament gives no answer, because this lies in the New Testament: through acknowledgement

of our sins and through the grace of God in Jesus Christ. He has also shown real fellowship deeper and stronger than any earthly program.

Mowinckel concludes his book in the following words: How then distinguish between the Word of God and the word of man in the Old Testament, when the revelation lies in history itself and when the words of God and words of men lie in each other in indissoluble unity and when no mechanical division is possible? And how can we solve the difficulty which lies in the fact that the Old Testament only in parts witnesses about itself as being the word of God for the individual?

The answer lies in commitment to God and unity with Christ, which allows his Spirit to work and witness in me. It lies also in my willingness to allow God to speak to me through the inspired human witnesses in the Old Testament. This presupposes an honest will to face reality and to take the Old Testament as the historical quantity it is and not to explain it away with self-made theories, however honorable theological theories they may be. We must give right of way to a historical research which is really seeking the truth.

But first and last we need the prayerful and listening attitude. That means the willingness to let God tell me today what I need here and now.

AN INTERPRETATION OF THE DOCTRINE OF STEWARDSHIP

BY GEORGE D. KELSEY

The Christian doctrine of stewardship has its roots in the doctrine of creation. Stewardship means man's exercise and administration of all his powers and possessions under God. The fact that a man is a steward means he is not the owner of the powers and possessions which he manages. To be a steward one must manage that which belongs to another. A steward is a representative of a higher administration.

Christian stewardship differs from all forms of stewardship involving an earthly lord in at least three respects. It differs in range, source, and time. In range Christian stewardship is inclusive of all of life; as to source it springs from the nature of human existence; and as to time it is coextensive with the earthly life of the individual. On the other hand, all earthly or secular forms of stewardship are in range specialized, as to source contractual in nature, and as to time temporary in relation to the earthly existence of the individual.

Let us illustrate these claims, observing first some secular forms of stewardship. A steward on a dining car is an administrator only in the highly specialized area of the preparation and sale of food. A steward in a shoe factory is an administrator only in the highly specialized area of the making and distribution of shoes. A steward in a college has a much more inclusive task, but his function is nevertheless specialized. He is an administrator only in the area of the organization, guidance and promotion of the teaching and learning process.

When we consider the source of these functions, we observe that all these stewards serve by contact. A contract marks the beginning and end of their services. They have agreed with higher authorities to perform certain specified functions. The higher authorities are also bound by the contract. They must provide certain working conditions and specific compensation.

All stewards serving earthly lords must face retirement. They are expected to serve for only a limited time. Their services are not wanted until death. Their services are only wanted up to the time when maximum human efficiency begins seriously to wane. After retirement, a steward, serving an earthly lord, may cease to have any further connection with his lord whatsoever.

But the opposite are the essential characteristics of Christian stewardship. In range, Christian stewardship is inclusive of all of life. The Christian administers every aspect of life for his Lord, for the simple reason that his Lord is the Creator, Giver and Owner of all things—that which the steward finds in the world around him and all the powers that are in him. When a Christian closes his office or punches the clock, he does not thereby depart from his Lord's service. His home life, recreational and cultural life, and rest periods all belong to his Lord. The heavens and the earth belong to his Lord and the fullness thereof.

In contrast to the contractual nature of secular forms of lordship Christian stewardship springs from the nature of human existence. One is not a steward of God because he has agreed to manage certain affairs for Him. Rather, he is God's steward because God is the Creator, Giver and Owner of all things. To exercise his powers and use his possessions at all, man must employ that which is entrusted to him by God.

While earthly stewards must face retirement, being engaged for only a limited period of time, the Christian steward remains on the job as long as he lives. His stewardship is the right administration of his existence. It is therefore coextensive with his existence.

Now, what are the practical and observable features of Christian stewardship? In view of the demands of the Creator-creature relation, in which stewardship inheres, what place does stewardship have in practical life?

1. Christian stewardship is a necessity; it is not an option. Stewardship comes to us as a gift, not as a contract. Since the gift is from God, it differs from all other gifts; it

is a gift which we *must* accept. We are free to reject the gift in the sense that we have the ability to do so, but if we reject it, we do so at our own peril. God has created us for Himself and fulfillment can only be found in fellowship with and devotion to Him. To refuse to be God's steward is to reject our own fulfillment and to court eternal disaster.

The practical nature of this claim becomes apparent when we remind ourselves of the nature of the sources and goals of human action. There are only two basic sources of and two basic goals for all human action. Either the individual acts from the urgency of some impulse, impulses or desires of his own and unto his own self exaltation or he acts from the urgency of the Holy Spirit unto the Glory of God. There may be a mixture of these two sources and goals, owing to the frailty of human nature, but they are the only basic sources and goals. To act at all the individual must serve God or exalt himself. If he chooses the latter, he acts against others and thus injures them and himself. Self exaltation is inherently destructive and uncreative. The life destroying nature of self exaltation is easily discerned in the great conflicts involving large collectives of men such as, nations, races, and economic classes. But its destructive character often escapes us in its day-to-day manifestations in individuals. For example, the desire to be exclusive is so widely accepted as a part of our culture that it passes as respectability instead of a destructive, repressive attitude. The desire to be exclusive is identical with the desire that others be excluded. Whenever anyone boasts of his living in "swanky and exclusive" hotels or districts, whether he has consciously realized it or not, he is glad the "poor devils" cannot share these so that they may remain "swanky and exclusive" for him. One cannot desire to be exclusive without in one and the same direction of the will aiming at the exclusion of some others. Self exaltation in any of its forms is inseparable from the suppression and subordination of others. There is then no creativity, no construction, no fulfillment of life apart from accepting God's appointment to be His stewards so that all our powers and possessions are administered unto His Glory.

2. Christian stewardship is a permanent and abiding life expression. It is sometimes said that stewardship involves the setting aside of some of one's time and money for God. This is a distortion of stewardship. It is a claim which arises primarily in those religious circles in which life is viewed as having partitions between its main, organized aspects, and in which stewardship is connected almost wholly with financial support and service to religious institutions. Stewardship is in no sense occasional—neither as to time, possessions or function. It is the administration of all of one's life under God. It involves no rest periods and does not look forward to retirement.

It is interesting to note that those Protestants circles which are most vociferous in their claims against Catholicism often most resemble Catholicism. Catholicism laid the foundation for the partitioning of life by means of its doctrine of the two lives, the more perfect and less perfect; the more perfect being the cloistered life of self denial of the monk and nun, and less perfect being the life of the Christian who is active in the world of political, economic and cultural affairs. Many Protestant circles have followed this general pattern of thought by separating religion from the major, organized aspects of life. This separation is contained in the claim that "religion is religion, business is business, and politics is politics." Catholicism has also elaborated a gigantic system of church financing and ecclesiastical vocations. Some Protestant circles follow this line of thought and action by insisting on a legalistic system of tithing and by isolating the religious institutions as the distinctive sphere of the religious life. In addition to personal piety the religious life consists in attendance upon, service and financial support to religious institutions.

All of this is ecclesiastical distortion. Christian stewardship involves the use of all our powers and possessions at all times and in all places for God. It is not occasional either as to time, possession or function. A Christian steward does not serve God some of the time and himself the remainder of the time. He runs his business for God or en-

gages in his daily labor for Him. That is to say, the inspiration, aims and purposes of the administration of his business or the execution of his labor stem from his unity with God. This is the key to the presence of stewardship at any time and in any function. Do the functionary's inspiration, aims and purposes in the execution of his task stem from his unity with God? If they do he is God's steward whatever his function may be.

It must also be observed that a Christian steward does not set aside ten per cent of his money for God. All of his money is for God. It is a serious mistake to assume that if an individual gives ten per cent of his income to his church he is a good steward. His stewardship depends just as much on what he does with the remaining ninety per cent as on the ten per cent. One individual may accept his stewardship in the education of his own children while another rejects it in the same act. One individual may accept his stewardship in investing time and money in his own recreation while another rejects it in the same act. The difference lies in inspiration, aims and purposes. The Christian steward conducts all of his activities under the inspiration of the Spirit of God, and projects his aims and purposes in accordance with God's purposes for life. His stewardship then is a permanent and abiding life expression. It is in no sense occasional or partial.

3. It was stated at the outset that Christian stewardship inheres in the Creator-creature relation. God is the Creator, Giver and Owner of all things. Since He created us as free beings, we are entrusted with our powers and with the richness of the earth. Of course, selfish human willing enters into the development of our powers and into the acquisition of our possessions. The doctrine of a stewardship does give rise to serious theological problems. Suffice it is to say that I do not mean that any direction which our powers take, all the things which we possess, and the manner in which we have acquired them are willed by God. I am affirming that our powers themselves and the richness of the earth itself are given by God. I am further affirming

that if they are rightly administered, they must be administered as gifts, as that which is entrusted to us by God. Stewardship is therefore wholly unrelated to pride. The true steward knows that he is the creator of nothing and the recipient of all. He does not ascribe to himself that which rightly belongs to God alone. If he possesses great intellectual ability, he accepts this as a gift and surrenders it to the service of God. He does not make claims for himself as though he is the creator of his own intellect, and it exists for his own self-exaltation. If he possesses great wealth, he will not use it to establish more and more power and privilege for himself, but will devote it to the service of God, recognizing that He is the Lord of heaven and earth and the fullness thereof.

When pride enters into the picture, the relation-to-God itself is perverted. The Bible repeatedly speaks of such a perversion. A case in point involves John the Baptist and the Pharisees and Sadducees. Seeing them coming forward to be baptized, John the Baptist warned them not to boast of being descendants of Abraham, for "God is able of these stones to raise up children unto Abraham."[1] The moment that pride emerges, stewardship is destroyed, for in that moment the steward dismisses his Lord. He says in effect, all of these things which you have entrusted to me really are not yours; they are mine. You are an impostor. I am the creator of value; and I am he for whom value is created. I am Alpha and Omega. Pride, taken to its limits, issues in self deification. The individual displaces God by becoming a god Himself. That is why pride is the chief of sins; it is the abomination of desolation. It is wholly incompatible with stewardship because it is incompatible with faith, surrender and obedience.

4. Certain characteristics logically issue from what has just been said. The Christian steward is profoundly aware of the fact that he is the creator of nothing and the recipient of all. He is essentially a beneficiary and only consequently a benefactor. The more he increases as a bene-

1. Matthew 3:9c.

ficiary, the more he must increase as a benfactor or he destroys his relationship to God as His steward. Stewardship then is characterized by humility and responsibility. The good steward is continuously engaged in humble and responsible action. He is humble in his surrender to and dependence upon God, and increasingly responsible as God bestows gifts upon him. "You only have I known of all the families of the earth therefore I will punish you for all your iniquities."[2] Responsibility increases with ability, insight, knowledge and possessions.

The history of mankind has been a contradiction of this basic principle of stewardship. As groups have increased their powers and possessions, they have consistently taken this increase as a basis for augmenting their privileges. They have become proud, not humble; privileged, not responsible.

From a Christian viewpoint, there is no justification for special privilege in society, except in so far as it is necessary to the exercise of one's distinctive, technical or professional function. To extend privilege beyond the sphere of the exercise of technical function is to remove the function itself from the sphere of stewardship. The function ceases to be a service to mankind under God and becomes a means of self- or group-glory exaltation. It becomes a life-dividing and destroying principle; and loses its creative and constructive character.

In the final analysis, only God knows who the good stewards are. For only God can see clearly our hearts. But unfortunately, the churches have often praised as good stewardship a type of conduct that is far removed from humble, responsible action. I am speaking of the practice of giving to the church for the purpose of increasing one's own material prosperity and the encouragement which many pastors give to this type of motivation. Hundreds of illustrations have been gathered and set forth in sermons on stewardship, pointing up the connection between contributions to the churches and the increase in the material prosperity of the contributor. Obviously such a motivation to

(2) Amos 3:2

giving is a form of self-exaltation. It has no connection with humble and responsible service. Jesus repudiated every form of giving for self-gain when he warned those who sound the trumpet when they give alms that there is no reward for them in the Kingdom. Stewardship involves the exercise of our powers and possessions in humble and responsible service under God. Self-seeking is alien to the spirit of stewardship which is an expression of love for God and neighbor.

Christian stewardship is man's exercise of his freedom as a creature of God. It is grounded in the Creator-creature relation. Stewardship comes into being when man rises from mere creaturehood to spiritual sonship through faith and love. It is, therefore, a necessity of full human life, and is a permanent and abiding characteristic of life. Since stewardship is the exercise of that which is given by God and yet belongs to God, it is incompatible with pride in the recipient. Stewardship can only be exercised in humility and responsibility to Almighty God.

GOLDEN GATE BAPTIST THEOLOGICAL SEMINARY AND THE WEST

BY HAROLD K. GRAVES

Exactly nine months ago tonight I sat in Alumni Memorial Chapel at the Southern Theological Seminary in Louisville, Kentucky, attending a service like this one. As a member of the Board of Trustees of that institution, I listened with other friends to the inaugural address of our new president, Dr. Duke K. McCall. It was quite in order that he should go back into the nearly one hundred years history of that institution and recount for us briefly the contribution which it had made to the denomination and to the world. I gave hearty approval to all that he said, having my own mind put at ease from the question which it had been asking, "What does one say in an inaugural address?" Little did I realize that I was so soon to be faced with the reality of that question for myself. The institution over which I have been called to preside has no century of progress to report. While my two noble predecessors labored faithfully at their tasks, we are still too close to the beginnings for history to take much note of what has happened here. We look not so much at our previous history as to the history of theological education in general, taking notice of circumstances peculiar to our task in the West as we direct our attention to the subject of "The Golden Gate Baptist Theological Seminary and the West."

Mr. Albert McClellan, Director of Publications for the Executive Committee of our convention, recently has written a book entitled, *The West Is Big.* What term could better describe this portion of our great country? From the high plateaus of the Dakotas and Nebraska to the vast blue of the Pacific and from the friendly Canadian border to the desert sands of the Rio Grande, it is big. The craggy heights of Ranier, Hood, Shasta and Whitney, with their white caps puncturing the azure blue sky, are big. Its indigo and emerald lakes of matchless beauty are big. Its trees standing like patriarchs of old, with their stories of the past which can never be told, are big. Its deserts of sand, and sage, and sun are big. And the big West ends with the

vista of the vast Pacific. You who may have flown from Kansas City, Dallas, or Oklahoma City without crossing that great distance by automobile have been given a false impression. The West *is* big. It is not only big in the physical sense. It is the home of a multitude of men. Its population has doubled in a quarter century and promises to repeat the performance in the next quarter. In the one and one-half million square miles north and west of Oklahoma and Texas, there live 25,000,000 people. It continues to grow at an estimated rate of 80,000 per month. Four million people have come west in the past decade, and of singular note is the fact that 80 per cent of these are under forty years of age. The West has youth to grow bigger.

The cities of the West are big. Los Angeles with its two and a quarter millions is now America's third city. Three other coastal cities boast three-quarters of a million or more. We who live here in the Bay area know that when you add all our cities around the Bay to our sister city at the other end of the bridge, we number well over two million. On a rare clear day you can stand atop the Berkeley Hills or the more distant Mount Diablo and see the moving of this vast beehive of humanity. This is our West. We love it for its bigness. We love it for its beauty. We love it for its contrast of age and youth. We love it most for its challenge; for our West is also big in its need.

For more than a hundred years men have gone west in search of gold. The quest continues. The only differences between the past and present quest are the speed with which we travel, the numbers that make up the migration, and the nature of the gold that is claimed. Then it was the caravans of covered wagons bringing a few thousand people. Now the multiplied thousands move with the speed of auto, train, and plane. Then it was to the streams and mountains that men turned to pan or dig for gold. Now they move toward the mills, the factories, and the rich irrigated valleys. We could characterize this westward moving throng both by its spirit and its conglomerated constituency from the beginning. The same venturesome spirit

which moved the wagon trains across the plains stirs in the hearts of men today who live in the more established areas of the mid-west, causing them to pull up stakes and go west. A census of these men who heed the admonition of Horace Greeley would indicate a wide variation of race and nationality. Every nation under the sun has blood kin here. Their very best and perhaps their worst are to be found in the group. From the Christian viewpoint, we must acknowledge that they are three-fourths pagan. Nearly 18,000,000 of them claim affiliation with no church. The presence of more isms and false religions than perhaps in any other section of the earth reveals the deep heart hunger of the people. This is the Christian challenge of the West.

From June 24, 1579, when Francis Fletcher, Chaplain to Sir Francis Drake, held the first religious service in the English language on the Pacific Coast on the shore at Drake's Bay, the Christian religion has been at work in this area. There have been many churches established which, with their magnificent buildings and programs, have made an impact on the West. Compared with the record of achievement made by similar churches in other parts of America, they have done well. Together these churches have held the fort in the West. We have come to a time in the West and throughout our country, however, when holding the fort is not enough. There is imperative need for a mighty offensive. Southern Baptists would be a part of this advance. They have responded to the needs here as they have responded in the South. We rejoice in the privilege of joining in the campaign to make the Kingdom of our Lord Jesus Christ felt in the lives of men. We have staked our claim in the name of Him whose kingdom knows no bounds.

Southern Baptist work did not begin here by a planned program of the churches back east. There were no impassioned pleas before our conventions to send missionaries to the West. These came later. Perhaps a brief look at work in California would illustrate the process. In typical American fashion as people have moved to California, their

churches have moved with them. Since the bulk of the migration of the past quarter century was from the southern states, it is logical that many of them are Baptists. Recently someone in a southern state made the facetious remark that if the Baptists grew as rapidly in the next half century as in the past one, there would be "more Baptists than people." Be that it may, these people, coming from the country and the cities, have sought to duplicate the church fellowship and method which they have known. They brought also their missionary zeal which had prompted them to establish new churches in every new town or community which came into existence. As new towns and new sections of cities have sprung up, they have had that same urge to establish churches to reach the people of each neighborhood. Beginning a mission Sunday school in a residence, a lodge hall, a courtroom, or a store building was the first step. The next was to find a pastor. They sent word to pastor friends back East and invited them to come for a visit. A revival meeting would be held or a Vacation Bible School conducted. Many of these preachers who thus visited could not be satisfied until they came to stay in this land of the "Whitened Harvest." Thus the work began. The first Southern Baptist church so organized in California is just fourteen years old. It now averages more than 500 in Sunday school and has established nine other mission Sunday schools, seven of which have become self-supporting Baptist churches. There are now approximately 360 Southern Baptist churches in the state and more than 800 in the West.

Before long, these beginnings came to the attention of Baptists in the South. Reinforcements have been sent, with many types of assistance. There have been many mistakes. Often the enthusiasm of pastor or people has taken the wrong turn. God has over-ruled our errors and turned many of them for good. Strong leaders, both as pastors and people, have given their best. Mission-minded leadership has kept the ideal of missions at home and abroad before the churches. Participation in world missions has grown with the churches themselves.

Pastors who served these young churches were not prepared adequately for the task and many of them felt their lack. Others with seminary training wanted to help. Rev. Isom B. Hodges, then pastor in Oakland, dared do something about it. He enlisted voluntary teachers and with sixteen students opened a seminary in September, 1944, using the facilities of the Golden Gate Baptist Church as a gathering place. In two years he had enlisted the support of the state convention and some full-time teachers were employed, including Dr. B. O. Herring, the new president. In five short years, the Seminary's enrollment grew to 200. In 1950 it was adopted by the Southern Baptist Convention as one of its five seminaries. With this broader ownership and direction, it is not sectional in any sense. Yet, situated as it is, its task is well defined. It must train leadership for the West.

The kind of program which is required to perform this task must grow from a study of the past in the light of present needs in our churches and specifically in the environment in which we live. We are all aware that in the early days of life in America, Baptists were not known for their high educational level, either in pulpit or pew. They suffered by comparison with their Presbyterian, Congregational, and Episcopal neighbors. Ministers in these churches were college men, well trained in the schools of England and Europe. Observing that the services in these churches were more formal, and, to use a common word, less "spiritual," our forebears reasoned that there was something incompatible between education and spirituality. They chose spirituality and even many times seemed to oppose the educated ministry. Baptists, like the Methodists and the followers of Alexander Campbell, were convinced that God never called an unprepared man to preach. When a call came, it was the duty of the called one to preach, not waste his time in school. Peter Cartwright, early Methodist minister, spoke for each of these groups when he said, "Christ had no literary college or university training, nor did he require his first ministers to take a theological course. They were simply to 'tarry at Jerusalem till they

were endued with power from on high'." What they did not understand was that education does not exclude the possibility of deep piety. They were not opposed to education as such. They wanted to be sure that the emphasis was placed on the necessity of a divine call.

The first college in America, Harvard, was founded in 1636 by the Congregational church. It was established for the express purpose of insuring a trained ministry for the new world. Other colleges followed, all of them church schools, but none of them bearing the Baptist name until 1764 when Brown University was established at Providence, Rhode Island. Churches dominated higher education in our country until 1860. Baptists did not get in earnest about it until the latter part of that period. By then they had 25 colleges. In the past century, perhaps no church group has exceeded them in establishing schools.

A brief study of the place of schools and colleges in the progress of the Christian religion in America reveals that there was a definite conviction that institutions of learning must follow the frontiers. This has been especially well presented in William Warren Sweet's recent book, *Religion in the Development of American Culture.* The case for education, and specifically religious education, presented there reinforces our convictions concerning the need here in the West today.

For nearly one hundred years Southern Baptists have been busy at theological education also. Their first seminary was founded in 1859. The emphasis of this school, now at Louisville, Kentucky, has been upon the preparation of the minister for the pulpit. It has been our great "School of the Prophets." The next two seminaries which came into existence added the emphasis of preparing not only the preachers but helpers as well. Now, old and new, there are five schools, all of them facing similar tasks. The pastor is still the central figure in the leadership of our churches, but many of the churches are growing large and their programs complex. Unless we can provide well-trained helpers for our pastors, they cannot be the prophets, preachers, and

pastors for which they are being trained. The task of theological education has been expanded. We must train not only the pastors, but directors of education and music for our churches and denomination. Much of the curriculum must be common ground for all. I believe that every student should be the responsibility of every teacher on the staff. All need the basic courses in Bible, theology, education, and music. They need to work as a team in the field; therefore, their training must have many points of overlapping. Pastors who do not have directors of education in their churches must be prepared to do that job. The music level of any church will perhaps be no higher than that of the pastor. On the other hand, every associate to a pastor needs to know the fundamentals of doctrine and program, including a world-wide mission concept.

Here in the West, on the new frontier, we are able to profit from the tried and proved programs of the churches back in the South and should expect our churches to have larger and broader programs almost from the beginning. The demands of our day call for us to catch step with our sister institutions as soon as possible. A study of their past, considered in the light of my felt needs in my years as a pastor, and along with this, a consideration of the environment in which we live has led me to some very definite convictions concerning the curriculum of theological education.

In passing, I would like to mention two things which I feel are prerequisite to theological study. First, there must be no mistake about a genuine experience of God's grace and a sense of divine call. We have thought of the minister as a professional man so long that as ministers we have too often become professional. When men begin to think of us as professional pray-ers, conductors of marriages and funerals, or just simply as professional "do-gooders," we have lost our opportunity to be of real service to them. God and His will must be a reality to the effective minister in our world which is so absorbed with things. Pious phrases, other-worldly tones, or even the polished manner of those who frequent the afternoon teas will not

suffice as a substitute for a genuine case of religion. Yet this is not enough. We have erred who thought so.

The second prerequisite I would suggest is a hunger for adequate training. There is no substitute for intellectual preparation. What is more, there is no short-cut to adequate education. Seasoned military men are rather scornful of the "60-day wonders" that appear in the uniform of a second lieutenant. The world has a right to be equally scornful of the man of God who refuses to pay the price for adequate preparation. We do not live in a vacuum. Men who lead in the thinking of people in America today are university-trained men. They have a working knowledge of history, of philosophy, of literature, and of the sciences. If we are to interest them in the old, old story, we must know their language, their fields of knowledge, and the source of their ideas. The university should provide the liberal arts training for the minister also. It is then the opportunity of the theological seminary to provide the intense specialized training necessary to produce the cutting edge for the man who would be proficient with the Sword of the Spirit. This is not to deny the non-college man the benefit of our seminary classes, but simply to emphasize the need for broad preparation for the minister today.

Now, to consider some of the fundamentals which I feel should be kept in mind when considering the task of theological education. Traditionally, Baptists have placed the study of God's word and the principles of its interpretation at the forefront of our curriculum. We must know what God has said in His book. In order to know this, we must know His book. The study of God's word in the original languages offers insights and understandings impossible to obtain second-hand. Along with this, we should use every aid and every translation available in order that we may arrive the more accurately at what God said.

Likewise, the principles of interpretation should hold a pre-eminent place in our study. Systematic theology and related studies will give balance and assurance to the modern defender of the truth. Proof-text preaching cannot challenge the minds of men who have come to see that

going to the Bible with a preconceived idea, one may find a verse or phrase which, on the surface, surely proves a point. Our doctrines must be founded upon all that God has said and done. One of the great profits from such thorough study is the awareness that God is never completely knowable. There is always the beyond that beckons us on in our search for truth. God is not subject to over-simplification. Nor is He ever to be reduced to a set of rules. There would be a revival of freshness in the pulpits of America today if there were more preachers willing to pay the price for knowing what God says in His word. We are too often found spending our time repeating what other men say that He said. In the role of true witnesses, it is important that our message bear the marks of experience and first-hand knowledge. In the never-ending search for truth as God reveals it, one will, of course, be helped by referring to the writings of great men, both ancient and modern. The end resultant philosophy should be as fresh as if it were unique.

To use the words of Lyman Beecher, our seminaries, especially here on the new frontier, need to be "revival" seminaries. When Beecher resigned his Boston congregation to accept the presidency of the newly founded Lane Theological Seminary in Cincinnati in 1832, he wrote a letter to his congregation, part of which went like this:

> "The exigencies of our country demand seminaries, and exposition of doctrine, and preachers of such zeal and activity as guarantee, by the grace of God, the increasing effusion of His Spirit. And the question whether the first and leading seminary of the West shall be one which inculcates orthodoxy with or without revivals, is a question, in my view, of as great importance as was ever permitted a single human mind to decide. If I accept I consider the question settled that a revival seminary takes the lead, and so much and so powerfully as inevitably to give a complexion probably forever to the doctrines and revivals of that great world."

By this term "revival" I am sure we all understand that he was not thinking primarily of the familiar "revival meeting" of a few weeks' duration. The great preacher was saying that evangelistic concern should permeate every phase of the seminary's life. He thought that to be the only way the West could be reached religiously; and may I add, it is the hope of our West. Business as usual each Sunday in our churches will not reach this vast area with the gospel. Our preaching must have, at least as one of its purposes, the urgency of an appeal for decision. Our church organizations must become enlistment agencies in the community. Our church members must be led to accept responsibility for men, the same responsibility which is so pointedly placed upon us in the New Testament.

Elton Trueblood, in characterizing our churches today in his latest book, *Your Other Vocation,* says, "There is a great deal of good preaching and some of it is actually brilliant, but the shame is that most of it reaches the wrong people because it is heard only by people who already believe what they are being told. A great proportion of current preaching is merely a convincing of the already convinced." Dr. Trueblood goes on to say, "If in this situation, one truth is more obvious than any other, it is that we cannot win except by a radical change. The modern church will not make a sufficient difference by a slight improvement in anthems or by a little better preaching . . . many of these are fairly good already, but not much seems to happen, so far as the pagan order is concerned." The author goes on with his plea for lay religion. What he is actually pleading for is a return to New Testament Christianity with its doctrines of personal dignity, personal responsibility, and a warm-hearted concern for men. This concept must be caught by all who seek to direct the programs of the modern churches. We must teach the mechanics of building great Sunday schools as the outreaching agencies of our churches. We must go beyond this, however. We must inspire those who go forth from our institutions not only with a zeal for men but also with the ability to train

others to become good witnesses of the gospel of the Lord Jesus Christ.

Dr. W. O. Carver, in a missions class in the seminary, asked us to tell what the Bible is about in one sentence. I remember, after these years, that what we said went something like this: "The Bible is the story of God's dealings with men in his effort to win them to obedient fellowship with himself." That is simply another way of saying that the Bible is a book of missions. Missionary compassion and zeal, if not a part of the divine call for every minister, is certainly a part of that which should characterize his ministry as long as God gives him breath. Situated as we are here inside the Golden Gate, we can scarcely forget that the world lies beyond with its many millions who have never heard the gospel. It takes more than the sentiment of a location, however, to give one the drive necessary to be truly missionary. We must lead men to learn to preach, to build adequate church buildings, and to promote vital church programs; but, if this within itself becomes our goal, we fail. Christ's commission did not say, "Win Jerusalem and when you have done this, then next win Judea-Samaria, and then tackle the rest of the world." Missions is one task, in the community, the country round about, in the nation, or in foreign lands. Nearsightedness is as devastating at this point as it is in the eyes of a marksman. Our generation of church leadership, yes, and our student generation must somehow have the world in its heart or we shall soon lose the opportunity of a century to bring the Prince of Peace in vital touch with men for whom there has seemed to be no peace.

Dr. M. T. Rankin, Secretary of our Foreign Mission Board, has said, "In today's world the peoples of the earth, who in times past were so far away that they could not see what we do with what we have, have come now to be just across the street from us. They are looking into our lives, our homes, churches, and institutions. They hear what we say and see what we do about what we say. They draw their own conclusions. Ignore it as we may, we can-

not escape the fact that the relative smallness of what we are doing to make Christ's gospel known in the world is being regarded by the non-Christian peoples, to a distressing degree, as evidence that we ourselves do not believe the gospel we profess." Shall we continue to keep so much of what we give in our churches and the work of the homeland? The answer to that question rests with the leadership trained in our seminaries. We must be sure that it is answered aright by the vision they get while in residence with us.

Finally, I would suggest that the message of the Book must be related to the felt needs of men today. I am afraid that too much of theological education has been concerned with the transfer of facts unrelated to needs of living men. In this we have but followed the lead of secular education which has so often busied itself with the transfer of unrelated facts to the minds of youth without seeking to interpret them in application. The most blistering expose of this condition I know of is reported in the December first issue of *Time* in their record of the annual report of President Oliver C. Carmichael of the Carnegie Foundation. "In short," says Dr. Carmichael, "higher learning has fallen for 'the cult of objectivity,' which has resulted in a generation of irresponsible intellectuals, of men without convictions . . . education which takes a detached view of life and society, that never leads students to face issues . . . tends to produce men and women who are spectators rather than actors. They view both sides of questions with equanimity, seeing the strengths and weaknesses of each . . . but never align themselves with either of the contending forces. Surely the effective citizen . . . must be willing to stand up and be counted, to make a commitment, to throw his weight on the side of truth." While we are taking our hats off to this noble educator who thus speaks his piece, let us remember that even Bible facts can be just as useless if they do not call forth a commitment of oneself not only to truth, but to the implications of that truth. Sentimental belief in God, the church, and in doing good will not produce character in men, the imperative need of this hour.

Truth must be related to men's needs and in language they can understand.

I am old enough to remember the aftermath of two world wars. Following the first, every city, town, and village in America built a monument to memorialize those who gave their lives in the cause of freedom. I have stood beside the tomb of the unknown soldier in Arlington, by a similar tomb in Westminster Abbey in London. I have seen the perpetual flame which burns beneath the Arch of Triumph in Paris and the one beside the Colonne du Congrés in Brussels. These are worthy efforts to keep alive the spirit and faith of those who have gone. It is well that we remember them, but there are better ways. Following World War I there was built on Land's End in Lincoln Park in San Francisco a beautiful memorial building, a gift of the Spreckels family. It is called the California Palace of the Legion of Honor. It had a strange drawing power for men in uniform during World War II when thousands of them visited it. And, oddly enough, many of them made repeat visits upon their return from the battles of the Pacific. Mr. Thomas Carr Howe, the Director of the memorial, had many conversations with these returning men. The most searching comment came from a youth fresh from the fields of death on the islands of the Pacific. In substance he said, "Why don't you build monuments this time to life? Enough of memorializing death. Build something which will symbolize the hopes, the dreams, the culture, and the spiritual foundations of our civilization. It was these that kept us when the cause seemed hopeless over there. It will be these that keep us in the future."

That is our job. We who fashion the pattern of America's thinking about God and His world must see it. Let us build the memorials to life. We worship a living God. We know Him in Jesus Christ. Let our institutions of learning keep Him at the center and those who go forth from our halls will help the people of this world to know Him and to keep Him in the center of their lives. We dedicate the Golden Gate Baptist Theological Seminary to that task.

CALVIN'S CONCEPTION OF FAITH

BY GEORGE GORDH

The notion of faith is one of the most elusive ideas the human mind has ever sought to grasp. To this conclusion one is led by a consideration of even a few of the words that have been written of faith by Christian theologians. And since most of these theologians cite Scripture to defend their definitions, one is led to feel that it is by no means easy to decide just what the Bible itself has to say about the matter.

Despite the confusion they may appear to create, however, the words of Christian theologians should not be lightly set aside. What they can do for us may be suggested by an analogy: When I was a student in seminary, it was part of our assigned work to read fifty pages of the Hebrew Bible. In this reading we were permitted to make use of an ancient translation of the Bible. With its help we tried to make our own modern translation from the original.

Now the word "translation" in its literal sense can be applied only where men seek to render the words of one language into the words of another. But a contemporary theologian has pointed out a figurative use of the word "translation" which is very suggestive. And if, as Emil Brunner holds, it is "the true service of theology to translate the great, difficult words of the Bible into the familiar language of daily life,"[1] the help one might expect to receive from consulting earlier translations might well be considerable. Facets of a subject which we had overlooked could come to our attention, and our own final translation might come closer to the fullness of the original intent. Distortions which our own preoccupations had brought us to read into the scriptural word might be corrected. In some cases the very mistakes of the past would remind us of ways of translation we must studiously avoid. In other cases translations of the past might reveal to us peculiarly apt ways of expressing the ancient speech in the language of our time, of transmitting its true meaning.

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1. Emil Brunner, *Our Faith*. Translated by John W. Rilling, New York: Charles Scribner's Sons, 1936.

Among the theological "translations" of the Christian message from the past, surely that of John Calvin bids for serious consideration. In a way that scarcely any other theologian has attempted, he essayed to be a translator. "My design in this work," he tells us at the beginning of the *Institutes,* "has been to prepare and qualify students of theology for the reading of the divine word."[2] And when scholars have given up the attempt to find in some key idea the center of Calvin's thought, they will probably come to agreement with Professor Wilhelm Pauck's conclusion that "one will understand him best as a Biblical theologian."[3] His very ways of working should lead us to expect this. For he alternated between the writing and rewriting of the *Institutes* on the one hand and the preaching and writing of commentaries upon the Biblical books on the other. Thus there was a constant interplay between the effort to set forth in systematic terms the content of the Biblical message and the effort to deal with it in detail and in its own context, as verse followed upon verse. Into the later editions of the *Institutes* went deepening insights from unremitting study of the Scriptures themselves. In the *Institutes* they are readily at hand, topically ordered.

If "faith" is the strange and difficult word we are seeking to translate, there is, of course, special reason for expecting help from John Calvin. No mass of quotations is needed to enlarge upon his simple statement that "faith is the principal hinge by which religion is supported."[4] There may be a danger, it is true, that the very central position which Calvin assigned to faith is itself a distortion of the Biblical message; some would surely argue that this is the fact. But none would deny that he studied the topic of faith

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2. John Calvin, *Institutes of the Christian Religion,* translated by John Allen. Philadelphia: Presbyterian Board of Christian Education, 1930, p. 18.

3. Wilhelm Pauck, *The Heritage of the Reformation.* Glencoe: The Free Press, 1950, p. 66.

4. *Institutes,* III, 11, 1. Cf. III, 1, 4, "Faith is the Spirit's principal work." Translations throughout this paper follow John Allen. Citations on this and the following pages are by book, chapter, and section.

in the Bible widely and carefully, that he pondered what he studied, and that he set forth the results of his study and meditation in an orderly fashion.

Calvin's definition of faith, then, should be, at the very least, a convenience for the translator. He might expect it to reflect wide reading and careful thinking.

Calvin defines faith in chapter two of book three of the *Institutes,* and devotes a chapter to the elucidation of his definition. It is my intention to comment on his definition, trying to relate it to various aspects of his thought and also to point up its relevance for some of the pressing problems of our own time. I hope to indicate ways in which Calvin's translation may help us to make our own.

Here is Calvin's definition:

It is a steady and certain knowledge of the Divine benevolence towards us, which, being founded on the truth of the gratuitous promise in Christ, is both revealed to our minds, and confirmed to our hearts, by the Holy Spirit.[5]

My commentary will follow the order of the words of the English text. I shall pass over some of its phrases quite briefly in order to give more ample attention to a few of its leading ideas.

It will be noted at once that the definition is rather long. The reason for its length is to be found, of course, in Calvins, effort to do full justice to the scriptural materials which are the basis of his writing and thinking.

"Steady and Certain"

For Calvin the words "steady and certain" are of great importance. By means of them he distinguishes faith from momentary enthusiasms or even long lived but eventually defunct expressions of religious concern. He was seeking to find ways to discriminate between faith and its counterfeits. And steadiness seemed an important clue. We may

5. *Institutes,* III, 2, 7. The original text is as follows: "Nunc justa fidei definitio nobis constabit, si dicamus esse divinae erga nos benevolentiae firma certumque cognitionem, quae gratuitae in Christo promissionis veritate fundata, per spiritum sanctum et revelatur mentibus nostris et cordibus obsignatur."

feel irritated that Calvin did not discover some more sure index to faith. But when our irritation has passed, we will recall that to discover a sure index would be to overpass the limits which a religion of faith recognizes as lying between man and God. To have an absolute knowledge, even about our own faith, would be to have such knowledge of ourselves as only God can have. But surely the Bible does discriminate between that faith which lives on and the enthusiasm which is finally futile. Man has clues, if not certainties.

It is important to retain the connection between the words "steady and certain" and the entire context in which they stand. They do not refer to any steadiness or firmness which we possess. If they did, they would have no connection with faith, which always looks away from ourselves. Faith can be steady and firm because of God, not because of man. It is important too that the words "steady and firm" not be taken in such a way as to exclude such a character as Little Faith in Bunyan's *Pilgrim's Progress*. He too came to the gates at the end, though events on the road had tired him fearfully. Indeed the New Testament itself portrays a character who must not be excluded. How steady and how firm was Simon Peter?

Reference to Simon Peter, however, simply turns our minds again to the need to keep the godward reference of faith always at the center. Faith is not even faith in faith; it is faith in God.

"Knowledge"

The intellectual aspect of faith is present throughout the definition. Faith is not a vague feeling which may come upon one as he walks by the sea or in the woods—though it may have a very real connection with such a feeling. Nor is faith the vigorous assertion of the will to bring into reality what the imagination has projected—"We can do this if we only have faith!" The first reference of faith can never be to our feelings or to the exertion of our will. Faith refers to God, and it is knowledge about God.

"Of The Divine Benevolence"

But it is not such knowledge as we commonly call knowledge. It is not like knowing that there is a tree in the front yard or that the sum of the angles of a triangle equals one hundred and eighty degrees. It is not such knowledge, for its object is not such an object. It lies, to introduce a figure which Karl Heim has used, upon a different dimension.[6] It is knowledge of the divine benevolence. It is a knowledge which qualifies all knowledge.

Sometimes Calvin forgets himself and speaks as if the knowledge of faith were of the same sort as other knowledge; he thinks of the precise content of Christian doctrine as if it were the content of faith-knowledge. But when he does this, he moves away from the definition which he has set forth. The knowledge of faith is a knowledge of the divine benevolence, but it is not a knowledge of the precise how of that benevolence. Thus faith is no superior insight into the mode of creation; it is the knowledge that through creation God's benevolence is expressed.

Seen thus, the knowledge of faith, lying on another dimension from that of other knowledge, qualifies all knowledge. It is Calvin's equivalent of the faith which precedes understanding to which Augustine and Anselm referred in the famous formula: *credo ut intelligam.* In Calvin the emphasis always falls upon God and man; hence here the emphasis falls upon the notion that the knowledge of faith qualifies all knowledge because it qualifies the knower.

Now this has very immediate and practical implications. Every minister and every teacher knows of his difficulties with people who clutch ideas—of how to think or of how to do, ideas religious, or economic, or political—unwilling because unable to open them to examination which might call for change. These ideas are part of that by which they live; in other words, these ideas form part of their faith. Indeed these ideas are veritable objects of faith. And

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6. Karl Heim, *God Transcendent,* translated by Edgar P. Dickie, New York: Charles Scribner's Sons, 1936.

they can cease to be objects of faith only when some other object of faith replaces them. And this object, if Calvin is right, is the divine benevolence.

The person who trusts the divine benevolence should be free then to use his mind without fear or restriction. Faith has not brought him some queer sort of knowledge which must be somehow squared with what he learns from other sources. It has made possible a use of the mind intended by creation but perverted by sin. Hence Warfield was able to argue persuasively that for Calvin the knowledge of God which is apprehended by the man of faith is "natural knowledge of God."[7]

Men who trust the Divine benevolence should, then, being released from the demonic worship of their own ideas, freely and gratefully use the minds they have, minds which are recognized as not the least of the bestowments of that benevolence.

"Toward Us"

What faith does for the mind is simply one aspect of what faith does for the whole man. Indeed, as we have hinted, faith can affect the mind only because it does affect the whole man. And as in the one case it restores it to its place in the creative intent, so does faith make it possible for man to be—himself.

If you are listening for overtones, you may hear in the words "toward us" some faint vibrations of the dread doctrine of election. But the dominant notes are elsewhere. For the words "toward us" point to the phrase, "in spite of." Faith knows that there is a benevolence toward us in spite of what we have been, of what we are, and of what we know we shall be. For faith is immediately related to the divine forgiveness; to be justified is to be forgiven. To believe is to look away from what one is in order to listen to what God has said. It is the nature of faith, said Calvin, "to open the ears and shut the eyes."[8]

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7. Benjamin B. Warfield, *Calvin and Calvinism*, New York: The Oxford University Press, 1931, p. 151.
8. *Institutes*, III, 13, 4.

Trust in the divine forgiveness makes it possible for us to be free from our preoccupation with what we are so that we can become what we were intended to be. The knowledge of the divine benevolence carries with it the knowledge that nothing anyone can do to us or that we can do to ourselves can really hurt us. Hence we can be—ourselves.

But the selves that we are to be are not isolated units; our security does not lie in our individuality. For the knowledge of the divine benevolence is not simply the knowledge that love is the measure of God's life. It is also the knowledge that love is the measure of our life. But here again it is our lack of faith which prevents us from being our true selves.

In a discussion group with students Professor David Roberts of Union Theological Seminary referred to a recent study of resentment. He pointed out that it had been discovered that whenever resentment occurred, the object of the resentment turned out to be someone who threatened the security—social, economic, religious or whatever—of the person harboring the resentment. Upon the problem thus posed the words of Calvin have direct bearing. He whose security can be threatened by another has misplaced his security. But he whose security rests upon his knowledge of the Divine benevolence need have no resentment. He is free to be himself. He is free to live by the law of love which is the law of his being.

"Which, being founded on the truth"

Here again the intellectual element is placed in relief.

"Of the gratuitous promise in Christ"

If faith is an opening of the ears, there must be something to be heard. And Calvin follows, of course, the analogy of the Bible itself, the analogy of a Word which God speaks. And the special word by which God communicates to man the assurance of his benevolence is Christ. In Him is the Word of forgiveness which man is to hear in those moments when his eye upon his own action sees only reason for despair.

"Is both revealed to our minds and confirmed to our hearts"

The balance of intellectual and non-intellectual elements is again maintained. The knowledge of the Divine benevolence is revealed to the mind; but it also reaches the heart, that is, the total center of man's thought, intention, and action. Faith is, to follow the analogy, a hearing; but faith is a hearing which transforms the person who hears.

"By the Holy Spirit"

In the last four words—in the order of the English—the definition reverts to what is central throughout. Faith is theocentric. It is knowledge of God's benevolence, founded on the promise in Christ, revealed and confirmed by the Holy Spirit. On its human side it is ever mingled with error and doubt; it strives and struggles; it is incomplete.[9] And it never ceases to be thus. Hence faith can never give way to any other relation to God. Calvin saw the "principal hinge" of the quarrel with Rome at this point. All the sounder schoolmen agree on the beginning of justification; on this "there is no dispute."[10] A near equivalent of the Roman position here described by Calvin may appear where strong emphasis is placed upon religious experience. There is a temptation to regard a religious experience as an occasion for receiving faith—and then to regard that faith as one's own possession. After one "has" faith, he is able to do good works. Against any such viewpoint the emphasis upon the Holy Spirit should give firm protection. Faith is confirmed in the heart, but from beginning to end that confirmation is a work of the Spirit. Faith makes experience possible; but experience never displaces faith.

In placing the emphasis upon God rather than man in his treatment of faith Calvin was simply following his normal way of thinking. For him God was always the central concern of religion. It was typical of him that he denied that the most important religious question was the

9. Cf. *Institutes*, III, 20, 16.
10. *Institutes*, III, 14, 11.

question of whether we are saved or not. That question is the pagan religious question; it makes man the center of things. The most important religious question was whether God's will was done or not.[11]

I think it is fair to infer, however, that only a man with the sort of faith which justifies can make the will of God the central concern of his life.

To delineate Calvin's translation of "faith" is only the preparation for our own translation. But it should give us clues to the meaning of the original. For many it will illuminate the "theological" language of Paul and the teachings of Jesus. It may help us to understand Abraham, who "went out, not knowing whither he went," David, who sent the ark back to Jerusalem with the words, "Let him do to me as seemeth good to him," and Job, who was content that "The Lord giveth and the Lord taketh away."

11. See A. Mitchell Hunter, *The Teaching of Calvin*, London: James Clarke and Co., Ltd., 1950, pp. 60f. for quotations from both Luther and Calvin on this point.

GOD'S ONLY SON

BY FRANCIS MARION WARDEN

Though we may lightly quip that once "the Church was divided over an iota," the fact was then, and is now, that it is of compelling importance to know whether Jesus was *homoiousios* or *homoousios* with respect to God. In His essential nature, was Jesus *like* the Father, or *identical*? When permitted to speak clearly, the New Testament gives a sure word about Jesus' sonship to God. Our immediate concern here is to answer the question, why the translation "only Son," instead of "only-begotten Son," in John 1:14, 18, 3:16, 18, I John 4:9 in the Revised Standard Version?

This question involves the meaning of the word *monogenes*, as used in the verses cited. Now there are no less than forty-two substantial terms applied to Jesus in the New Testament, in addition to a number of adjectival and pronominal forms. Among so many words, which best describes Jesus' sonship to God?

I. First, let us examine some terms that apply to his sonship, keeping in each case the question before us, does any of them describe his sonship as *monogenes* does?

1. There is first *agapetos*, "beloved." The applications of *agapetos* to Jesus are in the Synoptic Gospels and 2 Peter 1:17. Jesus is called by the Father the "beloved Son" at his baptism: Matthew 3:17, Mark 1:11, Luke 3:22; and at His transfiguration: Matthew 17:5. Mark omits the command, and Luke substitutes *eklelegmenos*, "chosen," for *agapetos*. It is felt by some scholars that *agapetos* can suffice for *monogenes*. "In every place where John has *monogenes* (except 1:14), we might substitute *agapetos* for it, without affecting the sense materially."[1] "(*Monogenes*) means 'only of its kind,' 'unique,' as does the word *agapetos* in the Marcan account of baptism."[2] On the other hand, Cremer remarks, "In John *monogenes* is used to denote the relation of Christ to the Father, . . . to which the word *agapetos* of the

1. Bernard, J. H., *The Gospel of John*, International Critical Commentary, Vol. 1, p. 23.

2. Howard, W. F., *Christianity According to St. John*, p. 70.

Synoptists does not quite correspond."[3] Jesus' distinctiveness from men and his relation to God consist not in his being a "beloved" son, but rather in his being the only Son of his kind. *Agapetos* is not a suitable substitute for *monogenes.*

2. *Heautou,* "his own." Once this word is used of Jesus: "God, having sent his own Son" (Romans 8:3). Intimacy of possession and affection is expressed by this word, but it fails to indicate that Jesus is the *only* Son.

3. *Idios,* "his own, pecularily his." Again once only is this word applied to Jesus: "God indeed withheld not his own Son" (Romans 8:32). Like *heautou, idios* fails to signify uniqueness; neither can take the place of *monogenes.*

4. *Monos,* "only." While this word is not used with reference to Jesus, it must be noted, because it is the determinative element in *monogenes,* as we shall see. New Testament examples of *monos* are: "the only wise God" (I Timothy 1:17); "to the only God be honor" (I Timothy 6:15); "the only true God" (John 17:3). *Monos,* unaided, can indicate an absolute singleness, but it cannot explain that singleness.

5. *Prototokos,* "firstborn." Of the New Testament occurrences of *prototokos,* two have no reference to Jesus, one designates him as Mary's firstborn son (Luke 2:7). Mary's firstborn son is the *monogenes* Son of God. In five references the Christological sense appears: Romans 8:29; Colossians 1:15, 18; Hebrews 1:6; Revelation 1:5. "The patristic commentators rightly dwell on the difference between *monogenes,* which describes the absolutely unique relation of the Son to the Father in his divine nature, and *prototokos,* which describes the relation of the Risen Christ in his glorified humanity to man."[4]

6. *Huios,* "son." The absolute use is found in the Gospels alone thirty-three times (Matthew eight, Mark three, Luke four, John eighteen). Instances include: "No one knows the Son except the Father" (Matthew 11:27); and the section

3. Cremer, Hermann, *Biblico-Theological Lexicon of New Testament Greek,* p. 150.
4. Wescott, B. F., *Epistle to the Hebrews,* p. 23.

in John 5:17-27, wherein Jesus eight times refers to himself as Son, and eight times to God as Father. John never uses *huios* when referring to men's sonship to God; always *tekna* is used. John proves himself not so "unlearned and ignorant" (Acts 4:13) as he was accused—rather we find him a master of words.

II. The Meaning of *Monogenes.*

1. Its component elements are *monos* and *genos.* The element *monos* is a simple adjective, whose meaning is given as follows: alone, only, single, unique, solitary. The element *genos* is a primary or primitive verbal substantive, whose meaning the lexicons give as: birth, origin, race, genus, kind, offspring, stock, sex, class, sort, kind, species, nation. Combined, *monos* and *genos* give us the form *monogenes,* a descriptive determinative compond adjective wherein the first element describes the second.[5] The lexicons of Abbott-Smith, Bauer, Cremer, Liddell and Scott, Parkhurst, Preuschen, Preisigke, Sophocles, Souter, and Thayer present the following meanings for *monogenes:* only, only-begotten, only born, only member of kin or kind, of one gender. "*Monogenes* is literally 'one of a kind,' 'only,' 'unique,' (*unicus*), not 'only begotten,' which would be *monogennetos* (*unigenitus*)."[6]

2. Extra-Johannine use of *Monogenes.*

It is significant that in each case the word *monogenes* denotes the relation of an only child to his parents. "One that was dead, the only son of his mother" (Luke 7:12); "an only daughter" (Luke 8:42); "my only child" (Luke 9:38); "Abraham was offering up his only son" (Hebrews 11:17). Isaac was not Abraham's only son, nor yet even his firstborn. For Abraham had other children, Ishmael preceding Isaac and the children of Keturah following (see Genesis 16:15; 25:1-9). Isaac was Abraham's only son in the sense that he was the only heir of God's promise to Abraham.

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5. Robertson and Davis, *New Short Grammar of the Greek New Testament,* p. 416.
6. Moulton and Milligan *Vocabulary of the Greek New Testament,* p. 416.

Thus far we tend to understand that *monogenes* basically means uniqueness of being, without reference to the manner of coming into being. We turn now to John's own employment of the word *monogenes*, to find how he used it to describe the Son of God.

3. John's use of *Monogenes.*

Before examining the references, I feel it necessary to say that my own conviction is that when John uses the word of Jesus, he is referring both to his preincarnate life and to his earthly life. For the Gospel of John alone records thirty times that the Son is sent from God the Father. Jesus himself gives abundant evidence of his own conviction that he did not become God's Son at his birth in Bethlehem, but eternally was his Son. "Only he who was essentially the Son of God could become the Son of man, and as such win back the race."[7]

Significantly, John employs *monogenes* in setting forth Jesus as the Revealer of God and the Redeemer of Man. Five times he uses the word of Jesus; he uses it only of him.

(1) The Revealer of God

That Jesus is the Revealer of God is the theme of the Prologue (1:1-18) to John's Gospel. Twice within the Prologue the word *monogenes* appears; once with reference to the Son's Incarnation; the other time with reference to his making known the invisible God.

a. The Incarnation of the Word: John 1:14.

John takes up the term *Logos,* mentioned elsewhere only in John 1:1, and in the fewest possible words states the fact of the Incarnation. It would be difficult to find a stronger reinforcement of the Synoptic accounts of Jesus' virgin birth than John's declaration, "The Word became flesh." The confirmation that Paul gives to the fact and significance of the Incarnation in I Timothy 3:16, Galatians 4:4, Romans 1:3, 8:3, and 2 Corinthians 8:9 cannot be investigated here. There is also Philippians 2:5-8, Paul's inter-

7. Cawley, F., *The Transcendence of Jesus Christ,* p. 100.

pretation of the eternal majesty and temporal humility of the Savior: "He emptied Himself, taking the form of a slave."

b. The historical manifestation of the Incarnate Word: "and dwelt among us." The Logos, now incarnate, lived among men, "so utterly human that he must be seen as what God intended men to be."[8] No longer need any man speculate about the Logos; John anchored drifting speculations in the sure harbor of historical truth. God is with us, in Christ.

c. The character of the Word: 'full of grace and truth."

d. Personal experience with the Word: "we beheld his glory; such a glory as an only Son receives from his Father." Now we are in a position to deal with the translation of *monogenes* as "only." "Only" is used, rather than the strictly literal "unique," for the latter word is not common in our daily usage. It is not only the Revised Standard Version that translates *monogenes* as "only" in John's writings, but the following versions have it thus also: Goodspeed, Moffatt, Montgomery, Phillips (I John), Torrey, Twentieth Century, Weymouth, and Williams. Since *monogenes* deals basically only with the kind of sonship Jesus enjoys with the Father, the origin of His sonship becomes a secondary question. "The adjunction of the adjective 'only-begotten' need add only the idea of uniqueness, not of derivation."[9] The sonship of Jesus to God is more than a legal or ethical sonship; it is the sonship of the only eternal Son to the only eternal Father. The sonship of Jesus to God described by *monogenes* neither affirms nor denies the possibility of human sonship to God, for His sonship "does not differ from the divine sonship of all men in degree, but in kind."[10] "Some of the Old Latin texts (a, e, q), render *monogenes* in 1:14 by *unicus*, which is the original meaning, rather than by *unigenitus*, which became the accepted

8. Cawley, *op. cit.*, p. 101.
9. Warfield, B. B., "Trinity", *International Standard Bible Encyclopedia*, Vol. 5, p. 3020.
10. Johnston, J. S., *Philosophy of the Fourth Gospel*, p. 42.

Latin rendering so soon as controversies arose about the Person and the Nature of the Christ."[11] "Other thoughts, true in themselves, were gathered around it (*monogenes*), and at last the sense was given by Gregory of Nazianzus as describing 'not the only Son of an only Parent, at only one time, but also that He was (begotten) in a singular way (*monotropos*)' (Orat. 30:20). And this conception, with which no fault can be found except that it is not contained in the word, became popularly current afterwards."[12] The Incarnation has reality, meaning, and value because it is the incarnation of God's only Eternal Son. In his incarnate status, he could reveal God to men, for men needed, and will forever need, a revelation in terms they can understand.

Next we look at the closing verse of the Prologue: "No one has ever seen God: the Only One, God himself, who is in the Father's presence, he it is who interpreted him" (1:18). The invisible God now made visible through God's only Son; he can say, "He who has seen me has seen the Father" (John 14:9). In John 1:18 the Evangelist states two major truths: that God is invisible, and that God has been manifested visibly in the only Son. When John says in 1:14, "We beheld his glory," he is stating the same fact that is here declared: "God is to be known in experience if at all."[13]

(2) The Redeemer of Man

The Incarnation of the Son of God was not an end in itself, but the means to the end of revealing God to men. Nor is the revelation of God an end in itself; it is the means to the end of redeeming man from sin and death. In the remaining instances of the use of *monogenes*, John 3:16, 18; 1 John 4:9, we find the theme to be God's redemption of man through his only Son.

Already it has been pointed out that *monogenes* has no connection with a "begetting," but simply denotes the uniqueness of the only Son of God. In the conversation be-

11. Bernard, *op. cit.*, vol. 1, p. 23.
12. Westcott, B. F., *Epistles of John*, p. 171.
13. Hocking, Wm. E., *God in Human Experience*, p. 229.

tween Jesus and Nicodemus, six times Jesus uses the verb *gennao* to describe the beginning of the spiritual life: "born" or "begotten" by God. *Gennao*, "beget" (of the father), "give birth" (of the mother), "be born" (of the child), is found in John 3:3, 5, 6 twice, 7, 8. Twice (3:4) Nicodemus replies, using *gennao*, obviously misunderstanding it. Further, there are the following verses that connect men's spiritual life with *gennao ek Theou* or *ek tou Theou*: John 1:13, 1 John 2:29, 3:9 twice; 4:7; 5:1 twice; 5:4, 18 twice. Here then are seventeen citations of *gennao* used of the divine saving act whereby men become "sons of God." Men, therefore, are "begotten" sons of God. It is obvious, then, that "only begotten" is not the correct translation of *monogenes*. For in the light of the citations just made, Jesus cannot be the *only* "begotten" son of God.

Verses 16 to 21 of John 3 may well be called, "The divine and human elements in redemption." On the divine side is the initiative of God: redemption offered. Its motive is love; its manner of operation is giving; its measure is that when God gave his only Son; he had none other to give; its magnitude is "the world . . . every one who believes"; its purpose is that every man may reach his true destiny of eternal life. On the human side, man makes response by believing or disbelieving in the name of the only Son of God. What is the meaning of God's only Son for man's eternal destiny? He is indispensable. If *monogenes* in 3:16 primarily denotes the infinite love of God for his only Son, whom he gave for the atonement of man's transgressions, then the term in 3:18 emphasizes for man the singleness and finality of his hope for eternal life. "And in no other is there salvation; for there is no other name under heaven that is given among men wherein we must be saved" (Acts 4:12).

In the First Letter of John, the final use of *monogenes* occurs in a section on "The spirit of the Christian life: God and love" (4:7-21). Verse 9, containing the word, tells of the manifestation of love in the incarnation—the love that God has for men. Above all the other acts of the love of God toward men, this one stands paramount: "In *this* the

love of God was manifested, that he has sent his only Son into the world, that we might come into life through him." Life, to John, is that spiritual consciousness that results only from a personal experience with God in Jesus Christ.

Whatever may be one's personal attitude toward the Revised Standard Version of the Bible, it seems already assured that its appearance will "come out for the progress of the Gospel" (Philippians 1:12). The very fact that objections have been made to the changed translation of certain words is evidence that God's Word holds a central place in the minds of many persons, and many, hitherto indifferent, are being made aware of the presence of the Book of Books. In Paul's day, the progress of the gospel was not automatic and impersonal; the gospel made progress only as it entered into and was expressed in daily living by believing men called Christians. The progress of the gospel in our own day will result to the degree that we translate the words of the gospel into the deeds of obedient love to God and brotherly love to our fellow men.

With deeper gratitude than ever before, let us each one say, "God loved the world in this manner: that he gave his only Son, that whoever believes in him shall not perish, but have eternal life."

Book Reviews

The Christian Pastor. By Wayne E. Oates. Philadelphia: The Westminster Press, 1951. 171 pages, $3.00.

Wayne E. Oates has been Assistant Professor of Pastoral Care and Psychology of Religion at the Southern Baptist Theological Seminary for the last five years. During this time, he has become recognized as one of the leaders in his area of study and research. *The Christian Pastor* is his first major book. His second, *The Bible in Pastoral Care,* has just been published. Dr. Oates is especially prepared to write in this area. His study in the field of psychology, his participation in clinical training program, his experience as hospital chaplain, his varied pastoral ministry, his direction of clinical training programs, his work as a counselor and his teaching of psychology and pastoral counseling have all provided this preparation.

In the words of the author, *The Christian Pastor* is a book "intended to serve as a practical guide for the average pastor in a specific church" as he gives himself to the care and cure of souls in face-to-face relationships. As this book is read, the reader feels that this overall purpose has been more than adequately fulfilled.

In the preface of the book, Dr. Oates lists its five-fold emphasis. These emphases summarize the book's contents and in a sense, define the author's objectives. They are as follows: "First, attention is given to the historical role and function of the pastor as a 'man of crisis'. Secondly, the theological context for Christian counseling and pastoral work . . . is here interpreted in the light of the functional role of the pastor as a 'symbolic' representative of God the Father, God the Son, God the Holy Spirit, and God at work in the world through the church. Thirdly, the Biblical concept of the work of the pastor, freed from most of the technical jargon drawn from the fields of psychiatry, psychology, and psychoanalysis, is emphasized . . . The personal qualifications of a pastor, as set forth in the Bible, bring all the values of these new fields into focus. Fourthly, the conditioning influences that ordinarily go unspoken in most pastoral relationships are described in order that a pastor may be freed of a slavish dependence upon any one or two techniques through an appreciation of the social context in which he functions." Finally, suggestions as to the literature in the field are offered, especially for those who have not had courses in pastoral and personal counseling.

Like many men now in the pastorate, the reviewer did not have opportunity to take courses in pastoral counseling while attending

seminary. Consequently, this book met a real need. Certain chapters were found to be unusually helpful. Chapter I deals with "the crisis ministry of the pastor," these crises being birth, religious conversion, vocational choice, physical illness, bereavement, and death. "In these crises, a pastor can do much to promote mental health and to prevent mental disease if he has taken time to learn the difference between mental health and mental disease." (pp. 14-15).

Chapter II, "The Symbolic Role of the Pastor," was at the same time informative, helpful, and probing. The Christian pastor is defined as "a representative of God, commissioned to bring a ruling sense of the presence of God to bear upon the conflict-weary lives of men and women. He is an apostle of redemption and reconciliation, a practicer of the art of communion with God" (p. 28). One of the finest insights in this chapter is the concept of counseling as a "form of prayer."

The two chapters on the "Levels of Pastoral Care"—friendship, comfort, confession, teaching, pastoral counseling and psychotherapy —are especially valuable in that they show how present-day study in dynamic psychology can aid in the historic function of the pastor.

The last chapter, which deals with "The Pastor as a Member of a 'Community Team'," the pastor working with others to promote mental health and to care for those mentally ill, contains suggestions which many Southern Baptist pastors will welcome.

To read this book is to gain insight and help for the pastoral task. But perhaps the finest characteristic in the book is its compelling quality—the reader is compelled to resolve to be a *Christian* pastor.

Here is a book designed to help those who have not had opportunities for participation in clinical training programs or for courses in pastoral counseling. Every Southern Baptist pastor who has not had such opportunities will find *The Christian Pastor* most helpful and rewarding.

V. L. Stanfield

Early Christian Biographies. (The Fathers of the Church, Vol. 15). Translated by six persons, and edited by Roy J. Deferrari. New York: Fathers of the Church, Inc., 1952. 407 pages.

The early biographies of important Christians and Churchmen were actually, in large measure, a form of devotional literature. The canons of modern, exact historiography were not observed, and the authors felt that they had not only a story to tell but, also, a task of edification to fulfill. As exact history these biographies fall far short, even while containing much important historical data. They are very important for these data, and, also, for the light which they throw on the popular religious mind of the time of their composition.

This volume carries eight biographies and one sermon: (1) Pontius, *Life of Cyprian;* (2) Paulinus, *Life of Ambrose*; (3) Possidius, *Life of Augustine;* (4) *Athanasius, Life of Anthony;* (5) Jerome *Lives of Paul, the First Hermit, of Hilarion,* and of *Malchus, the Captive Monk;* (6) Ennodius, *Life of Epiphanius;* and (7) Hilary, *A Sermon on the Life of Honoratus.*

By far the most important one of these treaties, considered as biography, is Possidius' *Life of Augustine.* He was the intimate confidant of the great Bishop of Hippo for all his public life. He attempts directly and simply to tell the story of Augustine's life, supplying information which cannot be had from the *Confessions.* A chief service which Possidius rendered to posterity was the collection of Augustine's authentic writings.

The reviewer feels that too often our presentations of Church History—in text-books and lecture rooms—reflect too much the official proceedings and pronouncements. These hagiographic biographies offer a good antidote to that emphasis, and remind us of so many ideas and practices of popular provenance which must have loomed large in the common life of the church of their time.

T. D. Price

Proof of the Apostolic Preaching. By St. Irenaeus. Translated and annotated by Joseph P. Smith, S. J. (**Ancient Christian Writers,** no. 16). Westminster, Md.: The Newman Press. 1952. 233 pages. $3.25.

Newman Press continues its excellent series of Patristic works in translation. Especially welcome is Irenaeus' *Demonstratio.* The The Armitage Robinson translation of this work, S. P. C. K., 1920, is no longer available. Professor Smith's translation and annotation is therefore in supply of a real need. The text of this work was for centuries lost—and remains so for the original language. It was discovered in modern times in an old Armenian translation, which is the text from which this English version is made.

The translator keeps the chapter divisions (one hundred in all) determined upon by Harnack almost fifty years ago, and himself provides a four-fold division of the work. Pt. A (chs. 1-16) deals with God, His Creatures, and the Fall. Pt. B (chs. 17-42) deals with the history of redemption and the old covenant. These two parts, therefore, represent the pre-Christian phases of the divine economy. Pt. C (chs. 43-85) presents the picture of Christ in the Old Testament. Pt. D (chs. 86-100) treats of Christ in the New Law.

The translation is prefixed with 44 readable and informative pages dealing with all sides of the document and its history and meaning. Following the translation are 104 pages of learned notes. The book itself affords 63 pages of Christian thought, prepared for both catechetical and apologetic use. Irenaeus is one of the most

important Christian thinkers between Paul and Augustine. If one takes the trouble to become familiar with the thought-patterns and heretical aberrations of the second century, and then turn to Irenaeus for help and guidance, he will be more than rewarded for his time and effort. This makes a splendid addition to an English library in early Christian doctrine. Our thanks are again due to publishers and translators.

T. D. Price

What is the Best New Testament? By Ernest Cadman Colwell. Chicago: University of Chicago Press, 1952. 126 pages. $3.00.

When so many thousands of words are being written both for and against the Revised Standard Version of the Bible, a title such as this coming from an outstanding Bible scholar is apt to prove deceptive. Though it does not propose to deal with the relative worth of the Authorized and Revised Standard Versions, the subject matter may well clarify a great deal of fuzzy thinking concerning the problem of New Testament translations.

Actually, it is an historical study in the principles of textual criticism. The chapter titles are striking, and do justice to the presentation itself: "Which New Testament Do You Read?," "The Best New Testament Is In Greek," "The Best New Testament Is The First One Printed in Greek," "The Best New Testament Is The Oldest One," "The Best New Testament Must Be Chosen Verse By Verse," "The Best Is Still To Be."

It may well be that his evaluation of translations is prejudiced in favor of the Goodspeed New Testament. Perhaps his deference to the "cross-breeding" of manuscripts, or the "freight train" New Testaments of the fourth century or the "scrap bag" of the second century will prove shocking; there is a charm in the directness of his style which makes the book very difficult to lay aside. Suffice it to say that Mr. Colwell has presented difficult materials of great significance in simple and understandable language. It is delightful and dependable, and ought to grace any busy pastor's shelf—that is, if he cares about the history of his New Testament . . . or even if one of his flock cares.

J. Estill Jones

The Old Testament: Keystone of Human Culture. By William A. Irwin. New York: Henry Schuman. 1952. 293 pages. $4.00.

Professor William A. Irwin has spent a long and useful life in the study of the Old Testament. From 1919 to 1930 he taught Semitic languages at the University of Toronto, then became Professor of Old Testament Languages at the University of Chicago, where he remained until 1950. He is now teaching at Southern Methodist University. He is best known for his part in producing *The Intellec-*

tual Adventure of Ancient Man. Professor Irwin belongs confessedly to the literal-historical school of Old Testament interpretation, insisting that the only meaning in scripture is that determined by rigidly adhering to ancient thought. For instance, the only meaning to us of a statement of Isaiah is what it meant to him. In this book he treats the Old Testament as "a phenomenon of ancient oriental history," "an episode of human culture." He, of course, would not limit the significance of the Old Testament to this area, but this is his area of emphasis.

It is the endeavor of the author to show that the Hebrew attitude toward life is of great significance for our day, for the thought of the Old Testament is surprizingly suited for the problems of the twentieth century. He goes into an extended study of the Hebrew attitude toward God, man, law, history, nature, society, and politics. He concludes with a chapter on Old Testament literary genius.

Thoughtful students will want to read this book carefully. It is most valuable in showing what is the minimum one can believe about the Old Testament. Whether one is a Christian or a heathen, Irwin's arguments, as far as they go, must usually be accepted as valid.

Clyde T. Francisco

The Throne of David. By A. G. Hebert. London: Faber and Faber. 1951. 277 pages. 16s.

This study of Messianic prophecy is a wholesome addition to this field. Very little of a positive nature has been done in this area since Briggs' *Messianic Prophecy* at the turn of the century. It has been the vogue in the last half-century to debunk any vital relationship between Old Testament concepts of the Messiah and New Testament truth. The Messianic ideal of Jesus has been pictured as a reinterpretation of the Old Testament, rather than an expanding of its anticipation. Hebert shows how the Old Testament anticipates the Messianic Age and how the New Testament builds upon that foundation even as it goes beyond it. As Hebert says, "in proportion as the Old Testament background is cut away, He (Jesus) is left in lonely grandeur, as a human Figure, making an ethical appeal."

Hebert follows what he calls the Mystical Interpretation, which is the interpretation of the Old Testament in the light of its fulfillment in Jesus Christ. This method takes into account the poetical nature of the original prophecy which must not be violated by unimaginative literalism. The historical meaning must be preserved, but it must not be allowed to imprison the eternal truths also present. On the other hand, the literal meaning must be the means of preventing the expositor from becoming the victim of hallucinations.

Clyde T. Francisco

The Lord's Supper. A Baptist Statement. Foreword by Principal R. L. Child. London: The Carey Kingsgate Press Ltd., 1951. 56 pages. 2s 6d.

This brief statement was prepared by the Conference of Principals of the Baptist Colleges of the United Kingdom, at the request of one of the committees of the Baptist Union. It represents the viewpoints which obtain in the British and Welsh churches—showing both prevalent and minority traditions.

The first three chapters deal with the principles involved in our Baptist theology of the Supper, set in the perspective of history. Chapters four and five deal with various practical issues, and with appropriate administration of the ordinance or sacrament. The practical issues discussed are: (1) The Relation of the Lord's Supper to Church Membership; (2) "Open" and "Close" Communion; (3) Occasional Observances; (4) Communion for the Sick; (5) Broadcasting the Communion Service; (6) The Place of Laymen in the Administration of the Lord's Supper. An Epilogue, with fine sermonic quality and suggestiveness, closes the book.

There are differences of view on most of these matters amongst British Baptists. American, and especially Southern Baptists would show as much or more variation of position. It is a scandal, *not* that such differences should exist, but, that Baptists should see scandal in the fact of variation. This splendid little book will both help readers to remember our Baptist freedom at this point and to restimulate our devotions and our understanding of the central act of Christian worship. A wide reading among Southern Baptists would help to serve as antidote to some fairly modern errors which often parade as ancient truth.

T. D. Price

The Christian Understanding of God. By Nels S. F. Ferre. New York: Harper and Brothers, 1951. 277 pages. $3.75.

Any effort to reconcile faith and philosophy is needful and necessary if a dynamic synthesis is to be achieved. Professor Ferre, formerly of Andover-Newton Theological School and now of Vanderbilt University School of Religion, has previously tried to accomplish this reconciliation especially in *Faith and Reason, Evil and the Christian Faith,* and *Christianity and Society.* The present effort covers "the nature of God" and "the work of God" as well. It can hardly, therefore, be considered more than a survey of many problems considered. The first section discusses the nature of God in relation to the world, the historic process and sovereignty around the central idea of *agape.* The second section treats the work of God in relation to creation, providence, revelation, incarnation, and eschatology.

Recognizing many helpful suggestions in this volume, the reviewer finds himself open to conviction at several points. First, his pantemporal plunge is premature. Serious theological discussion of the problem time has just started on a new expedition and Ferre assumes he has already shot the bear. Oscar Cullmann's *Christ and Time* and John Marsh's *The Fulness of Time* present issues that raise questions to Ferre's unquestionable position! It is too soon to be as dogmatic as the words indicate: "Our position is unquestionably pantemporal. Eternity is the possibility for infinite succession. There is no eternity which is not time, for eternity is a temporal concept" (p. 71). This, to the reviewer, has neither the ring of finality nor originality, and, though we have no alternate pontifications to pronounce, we predict that Ferre will soon find that his position is all too temporal!

Second, his position on the incarnation is far from finality. At three points he suffers from a theological hangover. He still holds, as he said in *Evil and the Christian Faith* (p. 34), that Jesus was sinful (p. 269), a position that reveals a naive notion of the New Testament faith. Then he seems to advocate Dorner's doctrine of progressive incarnation (p. 193) to the point of adoptionism. Also his statements about *Parthenogenesis* are superficial. He confesses that he has read Machen's *The Virgin Birth of Christ,* but one wonders how closely he has read the New Testament and how little he knows of Jewish marriage customs when he says Mary was found pregnant before her engagement to mild Joseph" (p. 191. Cf. Mt. 1:18). Such statements that the Nazi claims that Jesus was the son of a German soldier could be true (p. 191) and that every child of God has a virgin birth (pp. 139-193), despite the fact Ferre says he does not "deny that Jesus was conceived without a father" (p. 192), are unfortunate and unworthy of serious theological discussion. When Karl Barth and many other theologians of great learning find the miraculous conception of our Lord not only textually but theologically tenable, it is supercilious to call the belief "a defensive shibboleth" (p. 190).

Dale Moody

The Church and Healing. By Carl J. Scherzer. Philadelphia: Westminster Press, 1950. $4.00.

Historical perspective has been conspicuous by its absence from the thinking of the modern pastoral psychologists. The thorough scholarship of Carl Scherzer leaves no excuse for this lack. In the scope of a remarkable few pages, Chaplain Scherzer traces the healing function of the Christian community from the ancient beginnings to the present-day elision of scientific and religious insights

in the clinical pastoral training of ministers. The accent is naturally placed upon the healing ministry to the physically ill, not to the exclusion of the treatment of the mentally ill, however. The great healing movements and their motivating leaders are described in detail—the healing "orders" of the Catholic Church, the healing ministries of the reformers, the growth of modern nursing, the foundation of protestant hospitals, the various faith healing movements, the commission in religion and health of The Federal Council of Churches, the Chaplaincy Programs of hospitals, and the development of clinical pastoral training within the theological curricula. The biographical narratives of these trends within Christendom are told with accuracy and dramactic interest.

The limitations which the author sets on the scope of his subject are wise. He restricts his attention to the specific functions of religion in relation to healing. Also, he refrains from a discussion of psychiatric disorders and their treatment, manifestly because he knows that another work on this area is in preparation by another author at this time. Likewise, the care of the physically ill, even though they may have psychic involvement, is the primary concern of this chaplain-author.

The reader finishes this book with the firm conviction that the healing ministry, committed to the church by Jesus himself, is "one increasing purpose" running through the ages. The historical continuity described here creates a sense of fellowship between all persons who take the healing purposes of God seriously. As such the book qualifies as dependable research, fascinating reading, and a source of real inspiration.

Wayne E. Oates

The Quest for Christian Unity. By R. S. Bilheimer. New York: Association Press, 1952. 181 pages. $2.50.

This small book is the latest discussion of the ecumenical ideal and task. It is the most philosophical, most comprehensive, and most frankly aware of the issues and problems among all the discussions which I have found. I have a considerable shelf of ecumenical volumes and have at times had access to oral discussions by some of the leaders in the ecumenical movement.

To cover so much ground the volume is very condensed. Part I, which contains the author's studies, has fewer than 40,000 words. In Part II, we find brief statements by representatives of nine prominent American denominations, fifty-two pages is all. The entire book approaches the subject from the standpoint of American Christianity which the author rightly discerns to be in important respects a distinctive type of the Christian religion. He compares and contrasts

the American situation with that in Europe. He hints at the special bearing on the efforts for Christian unity of the newer forms of Christianity which have been produced by the missionary work of the western groups. The book makes no direct use of this important factor of what is called "the younger churches."

Bilheimer assumes throughout that Christian unity looks toward and will be satisfied only with one united, visible, organized, ecclesiastically united and functioning fellowship. The ideal is one, holy, Catholic church—nothing less. Again and again he faces the theoretical and practical difficulties and discouraging obstacles in the path toward the ideal.

Yet, at every crisis turn his conviction, faith, and hope lead to the assurance, "It can be done"; "the drive to unity" can be kept alive and "the ecumenical movement (can be) prevented from slipping into uncomfortable and ineffective habits." "It can be done only by ceaseless vigilance, under the Lord and in the Lord." He is sure that such a goal is the will of God, the aim of Jesus Christ, the constant concern of the Spirit of the Lord working in the saved.

Among the many merits of this treatment is the singling out of the points at which the movement has arrived in the World Council of Churches. First and most important is identifying the basic issue in all efforts at unity: The nature of the church. Again, the author thinks that we have reached a right appraisal of the nature and significance of the World Council. He emphasizes the fixed determination of all "the churches" represented to "stand together" in spite of all differences and difficulties. He is sure we are on the right road, so that the task of the Council is to determine the "next steps" to be taken. These he points out as they appear to him.

He faces seriously the fact that thus far the union movement is only that of the leaders of the various denomination, that it has not penetrated into the thought and life of the membership of the churches generally. It cannot succeed unless it becomes the conscious task of the laymen and of the general membership of the churches.

Bilheimer seeks zealously, if rather uncritically, to lead the movement to the quest of spiritual unity, on which he lays strong emphasis.

From my standpoint, the clarity, the frankness, and the sincerity of this discussion makes it rather easy to discern the weakness and the ultimate hopelessness of the ultimate aims of the Council. Its fundamental assumption that organic unity is essential to full and genuine Christianity is radically erroneous. Starting with this, one is able to discern serious errors in the entire scheme. If we could all commit ourselves to genuine spiritual oneness with

God in Christ by the inworking of the Holy Spirit in all believers and surrender once for all the notion of a world Protestant evangelical organized church, progress might actually be made.

W. O. Carver

One Shepherd—The Problem of Christian Reunion. By Charles Boyer, S. J. New York: T. J. Kenedy and Sons, 1952. 142 pages. $2.00.

Here is a clear and closely reasoned presentation of the ecumenical movement from the standpoint of the Roman Catholic hierarchy. The author is temperate and conciliatory, with evident sympathy for the purposes of the World Council and the National Council of Churches. He has acquainted himself thoroughly with the history of the contemporary movement toward a united Christianity. He traces the steps by which "Protestants" became separated from the Mother Church, and points to the many losses which have been suffered because of this separation. He holds out one and only one hope for ultimate union of the "sects," their return to the fold of the Holy Catholic Church. Especially is the author concerned for the "separated Eastern brothers," and "the Anglicans." An earnest plea for return is addressed "to the sons of the Reformation." If we really want Christian union, here is the way—let us all become Roman Catholics! There is not a chance of Roman Catholics becoming Protestants or even associating with them in an ecumenical council, according to this authoritative statement.

G. S. Dobbins

The Presence of the Kingdom. By Jacques Ellul. Translated by Olive Wyon. Philadelphia: Westminster Press, 1952. $2.50

Jacques Ellul, born and educated in France, is now Professor of Roman Law at Bordeau and of Social History at the Institute of Religious Studies. He is a layman and has written several previous books.

The purpose of this volume, so ably translated by Olive Wyon, is to survey the relation of the Christian to the world today. This he does in five stimulating chapters. Chapter one has to do primarily with the Christian in the world. Charged by Christ to be "a sign" in the world where there is a solidarity of sin, both historical and social, the Christian's specific function is to be "the salt" and "the light" of the world, and as a sheep "in the midst of wolves," all for the preservation of the world. Thus the strategies of "withdrawal" and the attempt to "Christianize" the actions of the world are fallacious. According to Ellul, the position attempts to dissociate the

spiritual from the material, arguing that only the "interior life" matters. People who hold to the latter idea tend to gloss over the actual situation of our present world, covering it up with an ethical glaze. They tend to "colour-wash the devil in gold, dress him up in white" hoping that he will become an angel!

Chapter two describes the revolutionary character of Christianity and claims that the Christian who is not being revolutionary is being unfaithful to his calling. A third chapter discusses the modern confusion of means and ends. He then goes on to say in chapter four that the intellectual Christian suffers from a lack of awareness of life because he is distracted by civilization. His intelligence has become enslaved to technical methods so that there is no real communication between him and others.

A final chapter asserts that the fundamental weakness of our evangelism is due to a lack of love for people and indifference toward their actual situations. "Simple preaching" is not enough, and before we can effectively proclaim the Word of God we must become one with our contemporaries in their suffering. Finally the author says that what is needed is a "Christian style of life" to make the church "present in the world with the effectiveness given by the Holy Spirit." This will save it from becoming a mere sociological movement.

This is a provocative study of the relation of the Christian faith to the world. The author gets back to the fundamental facts concerning the Christian's relation to culture. He states as emphatically as possible that only as we come under the Lordship of Christ can we hope to carry on effective Christian social action.

Henlee Barnette

Congregationalism.—A Study in Church Polity. By Douglas Horton. London: Independent Press, Ltd., 1952. 9 shillings net.

The essays which constitute this small volume grew out of lectures given at the annual assembly of the Congregational Union of England and Wales at Mansfield College in Oxford, England, in the year 1951. The key to this exposition may be found in the statement, "Congregationalism stands for the Apostolic Succession of Congregations." Apostolic succession is illusory, but "it is a comparatively simple task to follow the Congregational line back to Christ." Original Congregationalists, it is insisted, were loyal members of the church of England who proposed to remain inside the church until they had purified it. Such purification demanded the recovery of the primacy and authority of the congregation.

One-half of the discussion is devoted to "the nature and power of councils." Congregationalists have developed their plans of co-

operation through "councils," which are in effect larger congregations. The local congregation, however, remains independent and superior to the council. The latter part of the book is devoted to argument against "the unreasonableness of the separation" of the churches into denominations. The simple solution of all the present problems of division would be the adoption by all groups of the New Testament principle of Congregationalism! Other differences could be ignored and would eventually be resolved if the authority in church and council should be restored to the congregation. While this contention contains an element of truth, it is an oversimplification that would scarcely find acceptance with most ecumenicists.

G. S. Dobbins

The Church in the New Social Order. By Emil Brunner. London: S.C.M., Ltd., 1952. 29 pages.

This small volume contains an address delivered by the author to the National Congress of the Free Church Federal Council at Cardiff in March, 1952. Professor Brunner begins by defining "the new social order" as the present order of Great Britain or the changes which have taken place in the structure of British society between World Wars I and II. He then discusses the place and problem which the churches face in this new socialistic social order.

With respect to the place of the Church in the new social order, a sharp distinction is made between the Church, the Kingdom, and the social order. Dr. Brunner declares that the Kingdom can never be identified with the social order and social progress. The Church, the present and experienced form of the Kingdom of God, is not an order but is entirely personal. An order always belongs to this world and at its best can only be a shadow, a by-product of the Kingdom. Thus, while the Church must strive for a just social order, this is never her main task.

The first task of the Church in the new social order is, as it has always been, to proclaim the Kingdom of God which transcends all social orders. While the Church has helped to achieve a changed social structure, its task now is to improve the situation by emphasis upon personalization and communalization within its framework. This can be achieved if the Church rediscovers the sociological meaning of the Word of God and the theological meaning of community. In short, there must be a "rediscovery of sacramental existence." This involves a new social gospel, but different from the last generation in that it does not strive for social *order* but for personal community.

Henlee Barnette

The Social Philosophy of Josiah Royce. Edited with An Introductory Essay, by Stuart Gerry Brown. Syracuse: Syracuse University Press, 1950. 220 pages. $3.00.

Mr. Brown, professor of citizenship at Syracuse University, considers Mr. Royce to have been one of the greatest of political thinkers, and one whose thought is significant for contemporary problems. A careful reading of the selections in this volume convinces one that he is actually in touch with a profound social philosopher. Royce was primarily interested in the spiritual values of the individual, but he maintained that these could be actualized only within a free society. Both individuals and social groups in Church, State, labor unions, etc., could aid in securing the basic values only by accepting limitations upon themselves, Royce believed. However, he said this must be done without losing the controlling power by individuals. It was both necessary and possible to avoid individualism and collectivism. Mr. Brown thinks Royce's philosophy important now, because in our struggle of contending forces today we need a guide to help us maintain both individual and collective values without going to the extremes of individualism or collectivism.

The selections are introduced by the reprinting of an essay, which originally appeared in the *Journal of Ethics*. The essay gives a systematic presentation of Royce's basic idea of the individual and society and the proper relations of them. The selections present the thoughts of Royce on race prejudice, provincialism, individualism, loyalty, conscience, insurance of nations against war, and universal community.

Guy H. Ranson

The Religious Philosophy of Josiah Royce. Edited, with an Introductory Essay, by Stuart Gerry Brown. Syracuse: Syracuse University Press, 1952. 239 pages. $3.00.

Professor Brown has rendered a valuable service in presenting to the students and ministers of this generation the significant religious thought of one of America's greatest philosophers. Royce's approach to religion was more practical than technical. He was deeply concerned with practical individual, social, and religious problems, and he found in Christianity many of the solutions. He illumines many of the fundamental ideas of the New Testament and causes one to see new meanings and values for every day life.

Professor Royce died in 1916, after a distinguished career as Professor of philosophy at Harvard, and his many books are now out of print. This book of splendid selections from six of the most important books makes Royce's basic ideas available to a new generation. In these selections one finds Royce's development of his

ideas of the existence and nature of God, the significance of the individual, the meaning of freedom, the temporal and eternal, the belief in immortality, the foundation of ethics, the nature of the Church, meaning of Christian love, and the meaning of guilt, grace and atonement.

Some readers will disagree with the idealism of Royce and will allow this to blind them to his real significance, as many have done in the past. However, his greatest insights are not really dependent upon his metaphysics, and it is very unfortunate that people have allowed a metaphysical bias to keep them from his thought. Others will be unhappy with Royce's beginning with the practical needs of men rather than with the objective revelation in Christ. However, it is at the point of the practical that we need help in bringing the fundamental ideas of Christianity to bear upon today's problems. Royce says in clear and strong language that life, individual and social, must be grounded in the basic values found in Christianity if men are to live a meaningful existence. His voice against regimentalism and authoritarianism is much needed today, and his discussions on love and freedom are truly great.

Guy H. Ranson

A Short Introduction to the Pentateuch. By G. Ch. Aalders. London: The Tyndale Press. 1949. 173 pages. Six Shillings.

This is the best conservative treatment of the Pentateuchal problem in English since O. T. Allis wrote *The Five Books of Moses,* and is a more realistic approach than that of Allis. The style is marked by simplicity in spite of the difficulty of the material and the book makes a substantial contribution to the field of Old Testament research.

Aalders discusses the present rebellion against the Documentary Theory as proposed by Wellhausen and seeks to explain the problems of the Pentateuch without the supposition of the famous J E D P analysis. He discusses the problem of divine names, difference in style and language, double narratives, the priest-Levite enigma, codes of law, and centralized worship. He concludes that there is no evidence that Moses wrote or compiled the Pentateuch as it now is. He was the substantial author of most of the material after the Genesis era. The compilers were inspired of God and do not contradict themselves. The four documents J E D P are not needed to explain the difficulties of the Pentateuch. They only add to them. This book is worth a close study.

Clyde T. Francisco

The Wisdom of Catholicism. Edited, with an introduction and notes, by Anton C. Pegis. New York: Random House, 1949. 988 pages. $6.00.

In this volume is presented a collection of Christian literature of great value to both lay people and religious leaders. The editor followed the plan of presenting quite lengthy selections from a work, or the entire work, from the greatest Christian thinkers of the early Church and the medieval and modern Roman Catholic Church. The volume uses standard translations in some of the selections but it also presents for the first time translations of some of the works. Thus there is presented to the student in one volume the essence of much of the best of Christian wisdom contained in many volumes and languages. This makes original writings available to many who otherwise would never have the time to read the best thoughts of some of mankind's greatest men and women.

Mention of a few of the works presented will indicate the great value of this volume. One is able to read Chrysostom's "Charity to the Poor," which is a classic from the greatest preacher of the ancient Church. Selections are presented from Augustine's "Confessions" and "The City of God," and these are two of the great Christian classics. One is able to read the "Proslogion" of Anselm of Canterbury, wherein is briefly stated the famous ontological argument for the existence of God and where the nature and attributes of God are discussed quite at length. St. Bernard's "On Loving God" is given, and this is one of the classic discussions of Christian love. Bonaventure's "Ascent of the Mind to God" is given, which is a classic of devotional and mystical literature. One finds presented the encyclical of Pope Pius XI on "The Reconstruction of the Social Order," which is the contemporary Roman Catholic plan for society. Further, here is the encyclical of Pope Pius XII on "The Mystical Body of Christ," which summarizes the Roman Catholic understanding of the Church. There are selections from many others from Ignatius of Antioch to Etienne Gilson including Basil the Great, Boethius, Thomas Aquinas, Dante, Chaucer, Thomas a Kempis, Erasmus, Pascal, Cardinal Newman, G. K. Chesterton, and Jacques Maritain.

Guy H. Ranson

Zwingli the Reformer: His Life and Work. By Oskar Farner. Translated by D. G. Sear. London: Lutterworth Press, 1952. 135 pages. 7s.6d.

This book is the translation of the new edition in German of a work which first appeared in 1917. Its author was in every way qualified to write it. Zurich the home of Zwingli's major duties, is also the home of the most important Zwingli-studies. There Farner,

Blanke, Koehler and others have collaborated in editions of Zwingli's works, and in studies upon him. This is now the most accurate and readable of any biography of Zwingli in English.

The early years of Zwingli's life are passed hurriedly in review. The priest of Glarus and Einsiedeln emerges as the Reformer of Zurich. The political turmoil is studied in relation to the church-life of the city and canton. The man Zwingli, family man and controversialist is presented in context. The moving story of the bitter end concludes the book: Zwingli lies in his own blood on the field of battle in the second war of Kappel. It was 1531, and Switzerland had lost her most significant voice. But the influence of Zwingli continued beyond his own life—to be both an independent force in Swiss life, and to be absorbed and partially redirected by a new, allied movement about to begin under the dynamic leadership of John Calvin.

The author loved his subject and writes with feeling and charm. At the same time the work remains *history* and rests upon a broad study of sources—even though none is quoted by name. Altogether, the little book is a delight to read, and its subject remains forever important.

T. D. Price

L'Accession des Congregations a L'Etat religieux canonique. Par Germain Lesage. Ottawa, Ontario: Les Editions de l'Universite d'Ottawa, 1952. 244 pages.

This work—a thesis for the Doctorate in Canon Law at the Catholic University of Ottawa—seeks to trace the major stages of the development of "Congregations" from the beginnings to their full juridical accession to the category of "religions."

Congregation, in this sense, means a group monastic houses organized as a branch of a monastic "order." In this usage, "religions" refers to those who belong to monastic establishments, live under vows and away from "the world." It is thus the antonym of the Roman Catholic use of "secular."

The effort is not made in this book to give either a full history of congregations, or an exposition of the constitutive elements of the "religious state" required by divine law. Rather, the major lines of development are traced according to which one can tell what is new in the evolution of the congregations from period to period. Quotations from jurists, theologians and original texts—these are the real substance and the principal value of the book—are brought together to show more plainly the state of the teaching and the mentality of the Christian people at those times when pontifical legislation or legitimate custom defined new stages of the history. The story is brought from the beginnings to the nineteenth century.

T. D. Price

Foundations for Freedom. By W. Earle Smith. Philadelphia: The Judson Press, 1952. 112 pages. $1.50.

This little book is a consideration of the Baptist people, their heritage, and their contribution to American life. The author has been, for some time, the Executive Secretary of the San Francisco Bay Cities Baptist Union.

The author is of the conviction that Baptists have contributed richly to the attitude toward freedom on the part of all church groups, and have mightly affected the principles of democratic thought and action. Because the author feels that these principles are being challenged, he calls for a re-examination of our religious heritage which he rightly sees lies at their foundation.

The book—which is popular in style and content—deals with Baptist principles, contemporary problems of Baptist church life both within and without, and with a prospectus for the future. It is both readable and stimulating. A wide reading of it among Baptists is hoped for.

T. D. Price

This is the Church. Edited by Anders Nygren and others. Translated by Carl C. Rasmussen. Philadalphia: Muhlenberg Press, 1952. 354 pages. $4.75.

Few recent books on the doctrine of the nature of the Church can be considered as important or as impressive as this one. It was published in Sweden in 1943 by Diakonistyrelses Press under the title *En Bok om Kyrkan* (*A Book About the Church*), as one of three symposia under the general editorship of Bishop Nygren. It is devoutly to be hoped that the other two may also be translated: the Nature of the Word of God; and the Evangelical View of the Sacrament.

The work is divided into three parts: First, "The Church in the New Testament." Chapters are here included on the Body of Christ, Messiah and the Church, The New Testament Congregation, The Individualism of the Church and the Concept of the Church in the New Testament, Church and Cultus in the New Testament, Church and Office in the New Testament, the Kingdom of God and the Church. In dealing with, Who Belonged to the Early Church?, Nils Johansson perpetuates some fantastic interpretations in defense of infant membership.

The second section, "The Church in History," originally contained eight chapters, dealing largely with the Swedish church. Only two of these are given in this English version: The Dogma Concerning the Church, and The Permanent and the Changing in the Church.

Part three is theological: "The Concept of the Church in Chris-

tian Doctrine." Here in nine chapters are discussed the major issues of Church and churchmanship.

The book is written by a well-known and impressively competent group of theologians: Nygren, Fridrichsen, Linton, Bring, Wingren, and Aulen, along with others. Their work is done with an eye to the unchanging principles of Biblical and theological ecclesiology, but set in the full light of contemporary issues and situations. It is a Lutheran book. This will remind us of its many values, and of a few weaknesses.

Muhlenberg Press has published the book attractively. Professor Rasmussen, the translator as well of Nygren's great *Commentary on Romans,* has put in his debt all students of the doctrine of the Church.

T. D. Price

Great Voices of the Reformation, An Anthology. Edited with Commentaries by Harry Emerson Fosdick. New York: Random House, 1952. 546 pages. $5.00.

Any Anthology on such a subject as this one is certain to be valuable. One prepared with insight, information, and sympathy enhances that value.

"The Reformation," as meant in this title, is a broader term than its customary usage would suggest. Rather than meaning the religio-ecclesiastical revolution of the sixteenth century, the term is extended to include "the major emphases of Protestant thought from John Wycliffe to John Wesley." (p. vii). The selections from each author are prefaced by a short commentary by Dr. Fosdick. Altogther sixteen men or groups are represented. They include Wycliffe, Huss, Luther, Melanchthon, Zwingli, Calvin, Knox, Anabaptists, Hooker, Cotton Mather, Jeremy Taylor, Roger Williams, Edward Hart, George Fox, John Woolman, and John Wesley.

The work of the editor on such a book as this is difficult. There is so much material from which to choose, and so many opinions as to which documents are more important. No editor can please completely. When this is acknowledged, however, we must hasten to add our pleasure at the selections made for this one. They are in every case important documents, with good judgment shown in the portions used, and in amount of materials allowed to each reformer.

It would be a great boon to the church people of all our evangelical traditions to read this book. It is a treasure-trove for non-technical students. Virtually all ideas and affirmations which to go make up evangelical Christianity are to be encountered in these pages.

Random House has published the book in sturdy and attractive format. It would be difficult to invest five dollars in something worth more.

T. D. Price

The Worship of the Church. By Massie H. Shepherd, Jr., Greenwich, Conn.: The Seabury Press, 1952. 240 pages. Cloth, $2.50, paper, $1.50.

No Protestant body has magnified worship and sought its enrichment more than the Anglican or Protestant Episcopal Church. The beauty and orderliness of Episcopal worship attracts an ever increasing number of discriminating Christians, even though they may not fully agree with Episcopal doctrine and practice.

Dr. Shepherd is professor of church history at Episcopal Theological School, Cambridge, Mass. He is an accurate historian and as such seeks to interpret Episcopal worship in the light of its history. The principles of Christian worship are set forth in Part One. Dr. Shepherd here deals with the motives for corporate worship, the elements of corporate worship, liturgical worship, and the heritage of the liturgy. The remainder of the volume is devoted to "The Book of Common Prayer." This ancient treasury of devotions is described and explained in great detail. The position is not that of the high churchman, although the author is completely faithful to distinctive Episcopal doctrines.

Much emphasis is placed on the value of the liturgy and liturgical worship is warmly defended. A Baptist reader would be especially intrigued with the sections on baptism, the Lord's Supper and ordination. The case for infant baptism is labored ineffectually. The argument for the "sacramental" or saving value of the Lord's Supper is unconvincing. The position concerning ordination is not far removed from Roman Catholic. Yet the book is illuminating, informing, stimulating. Its reading will be rewarding to any minister concerned with the improvement of worship.

G. S. Dobbins

Envolving Universe. By Rufus S. Phillips. New York: Philsophical Library, 1952. 177 pages. $3.75.

One would expect a book with this title to be concerned with a cosmology similar to that of Henri Bergson or Lloyd Morgan. However, it presents a metaphysics which has been compounded of various ideas akin to those of Leibnitz, Berkeley, Mary Baker Eddy, Hinduism, and various spiritualistic sects in contemporary America. The work is supposed to present the nature of reality, teach true religion, and solve contemporfary individual and social problems. By the time the reader has reached page 19 he is ready to agree with the statement found there that "much contained within these pages will appear incredible."

Mr. Phillips believes that there are three basic realities, which he calls "elements," and these are God, Universe, and Man. God is the basic reality and is an impersonal creative force; Universe is

that which evolves through the activity of force. Both are indefinable spiritual realities having no quantity and no definable sense qualities. Man too is non-quantitative and non-qualitative and is pure mind. Man differs fundamentally from God and Universe or brings into existence the physical universe. Our physical universe is thought which is limited by sense qualities; thus the universe and all activities and relations of men, other than those of a purely spiritual nature, are unreal. Thus, all problems of the individual and society which seem so real and troublesome are actually created by man through faulty thinking. All that is required is that men shall think in harmony with God's creative activity and not in terms of material things.

One finds presented here an interesting and coherent account of reality. However, the theory solves no problems because the social problems of man which have a physical basis are just as pressing whether one believes in matter or not. Further, it is just as difficult, if not more so, to teach men to think correctly as it is to get them to act rightly.

Guy H. Ranson

Bentham's Handbook of Political Fallacies. Revised, edited with a preface by Harold A. Larrabee. Baltimore: John Hopkins Press, 1952. xxxii plus 269 pages. $4.75.

The new edition of this famous work of Jeremy Bentham, the great hedonist and social reformer, should be welcomed by all people who are concerned with public affairs. The work was originally written with the purpose of bringing about social reform through exposing fallacies of political reasoning. However, the same types of fallacies occur in every area of social organization. Thus it will be as helpful to religious as to political leaders. The editor could not have chosen a time in which clear thinking is more necessary but less in evidence than at the present time. One need only reflect upon the fallacies of thinking by which the leaders in all areas of public and religious life establish and maintain themselves to see immediately the pressing need for widespread understanding of fallacies of social thinking. Through this work Bentham hoped to reduce or eliminate the illogical nonsense which passed as wisdom in legislative bodies. Some of the nonsense has been detected and eliminated, but is it doubtful that our leaders are less adept in confusing issues and thus securing personal interest rather than public good than those of Bentham's day.

Bentham distinguishes four basic types of fallacies. The first type is concerned with fallacies of authority. One of these is the fallacy of appealing to the wisdom of our ancestors in supposing that their decisions were very wise and cannot be brought into

question by such mortals as ourselves. Another is the appeal to irrevocable law as if the law was not established by men and thus subject to error. Another is the appeal to great personalities rather than to the truth or falsity of the question at hand. The second type of fallacy is that of fallacies of danger. All of these appeal to fear where no danger is actually present. One of these is to accuse one's opponent of having a bad character or a bad motive or of having suspicious connections and thus condemn him and his cause. One may appeal to the danger of innovation and condemn a proposed change by showing that some changes have been disastrous. Another appeal is to identify oneself with the good of the group and thus make it appear that the opponent is really working to the detriment of the group. The third type is that of fallacies of delay. Here one attempts to stop action by delaying it. One fallacy is to argue that no change is needed. Another is to argue that change is needed but this is not the time. Still another is to argue "Not too fast! Slow and sure!" The fourth type of fallacy is that of confusion in which one stops action by confusing the issues. This may be done through generalizations, sweeping classifications, or sham distinctions.

Guy H. Ranson

Christian Dogmatics, Volume I. By Francis J. Pieper. Saint Louis, Missouri: Concordia Publishing House, 1950. 577 pages.

Hardly a minister of any denomination does not know the reputation of the fiery radio orator, Walter A. Maier; but few are acquainted with the "repristination thology" of the Missouri Synod of Lutheranism to which he belonged and which represented in the Lutheran Hour. Behind this fervent preaching was the group of American Lutherans of the "strictly confessional wing," and the greatest theologian of the movement was Francis Pieper. Pieper died in 1931 and this volume is a translation of the German volume published in 1924. The other two volumes of his *Christliche Dogmatik* were published in 1917 (Vol. II) and 1920 (Vol. III). They are not yet in English.

Volume I embraces his views on the nature of theology, Holy Scripture, God, creation, divine providence, angels, and man. Pieper refuses to take refuge in experience, "the thelogical Ego"! He identifies Scripture fully with the word of God, and, in his effort to be objective, repeatedly cleanses himself from the taint of "Ichtheologie." This means his view of inspiration is pluory and verbal, and the contents of the Bible from start to finish are infallible. Indeed "the knowledge of Christ as the sinner's Savior and the recognition of Scripture as the Word of God go hand in hand" (p. 6). His treatment of God is traditional Lutheranism and an almost violent Trinitarianism when faced with Unitarianism. Surely much more can be learned,

from the great revival in our time of biblical theology, about the nature and attributes of God. It is hardly possible to be so unbending in relating thology to science, especially in the doctrine of man, and again must yet can be learned from fresher studies of biblical anthropology.

Pieper's work was and is a monumental work on the theology of the Lutheran Church—Missouri Synod, but the fresher air of biblical theology would make it better.

Dale Moody

A History of Western Philosophy. By W. T. Jones. New York: Harcourt, Brace and Company, 1952. 1036 pages. $6.75.

Professor Jones here presents one of the most accurate and readable histories of philosophy to appear in English. He combines a profound knowledge of western thought, an inviting and clear style of writing, and an excellent understanding of how men and ideas should be treated in a history of philosophy. Each of the three periods, classical, medieval, and modern, is introduced with a splendid presentation of the cultural and intellectual problems of the period. This enables the author to present the ideas of the philosophers as solutions to the pressing problems of their day and to avoid the false impression often made upon students that ideas have arisen from detached brains operating outside a cultural context. The reader is confronted with a living stream of thought which has dealt effectively with problems not unlike our own and he is invited to understand this thought and use it in solving contemporary problems. Only the truly great thinkers are treated, making it possible to discuss each at sufficient length to make him intelligible to the average cultured person. This is a book that makes it possible for any intelligent person to understand and appreciate his intellectual heritage without having to become a technical expert in philosophy.

Guy H. Ranson

Nietzsche and Christian Ethics. By R. Motson Thompson. New York: Philosophical Library, 1951. 104 pages. $2.75.

After one has read the books of Figgis, Kaufman and Nigg on Nietzsche, another treatise on Nietzsche seems to be an anti-climax. Yet Thompson furnishes a good introduction to the man whose thought has had such a wide influence upon thinkers of the most variant schools. The author asserts that "the Will to Love, becoming a creative force in action, is the only hope for a civilization which has created the machine, but is fast losing control of it" (p. 100). Thompson accurately describes Nietzsche's background, his basic doctrines and prejudices, the factors that warped his thinking, and the ideas he unconsciously borrowed from Christianity which he

fought with such venomous hatred. The inherent contradictions in Nietzsche's doctrine of the superman and that of eternal recurrence are also clearly shown. (pp. 38-40).

It is likewise instructive to ponder what Thompson has to say about Nietzsche's one-sided appraisal and consequent indictment of Christianity. With the left wing Hegelians (Heine, Feuerbach etc.) as well as Schopenhauer Nietzsche falsely conceived of Christianity as a primarily ascetic type of spiritualism that did violence to nature and man's body. In fact, there are many 'Christianities' from the point of view of the student of church history. In his verdict on Paul, Nietzsche revealed the influence of contemporary biblical critical scholarship. Thompson's conclusion that "when reading Nietzsche, one has the feeling continually that one is reading a prejudiced mind" (p. 76) is most plausible. It is also true that Nietzsche's very attack on certain Christian virtues and insights revealed an uncanny insight into what really matters in our most holy faith.

William A. Mueller

Christian Ethics. By Leo R. Ward. St. Louis and London: B. Herder Book Company, 1952. 298 pages. $4.00.

The purpose of this volume is to introduce the student to the field of Christian Ethics by combining a study of the moral order with a study of cases. Divided into two major divisions, the book is concerned with the affirmation of the true norm of morality and its practical application to contemporary ethical issues. According to the author, a Roman Catholic, the standard above all others is that of man or human nature. Thus, the general position taken is Aristotelian. In the light of this fact, the title of the book is a misnomer. The differentia of the ethic of Jesus is that it is a Christian ethic and not a philosophical ethic. Jesus' ethic is both absolute and radical, and the criterion of conduct in his moral teaching is the will of God and not human nature.

Accepting the Aristotelian concept of the development of character, the author goes on to imply that habituation is the key to character, and that one becomes just by performing just acts. To the contrary Jesus taught that conduct is determined by character and not character by conduct.

In Part II the author proceeds to apply his prudential ethic to the current problems of natural resources, socialized medicine, ownership and the human person, sex and the family, education, the state and the world. These problems are discussed in a clear and stimulating manner. It is a frank and provocative study of the Catholic moral position concerning some of the pressing problems confronting American people.

Henlee Barnette

Religious Faith, Language, and Knowledge. By Ben F. Kimpel. New York: Philosophical Library, 1952. 162 pages. $2.75.

This work carries the subtitle "A philosophical preface to theology." The author seeks to disentagle religious faith from the vortex of false theories of language and philosophical empiricism. He is convinced that any philosophy of language based on empiricist premises must of necessity discredit religious faith with its awareness of divine reality. Symbolic language under the sway of positivist theories of knowledge comes in for a real drubbing. Rightly he argues that "expressibility in language . . . is one thing ,thinking is another" (p. 5). One consequence of the labours of modern language analysts with their limited philosophical perspective is "the ability to say more and more about less and less" (p. 9).

Kimpel discusses with acumen the reflection of Rudolf Otto, Wobbermin and Schleiermacher on the matter of the relation of language analysis to the needs of religious faith. He also inquires in the last chapter into the criteria of determining religious knowledge. claims. Where may we look for such criteria? Within the institutional life of the Church? Or within the canon of Holy Writ? The Drew philosopher would rather look beyond these to the nature of God and to the university of religious faith to mould and shape life at its highest and best. For do not Church and Holy Scripture receive their ultimate, normative significance from the saving and revelatory activity of God? It is to be remembered always that God's reality precedes the existence of both the N. T. Church and the making of the New Testament Scripture.

William A. Mueller

Pastoral Care. Edited by J. Richard Spann. New York: Abingdon-Cokesbury, 1951.

J. Richard Spann has rendered a valuable service to pastors of all communions by bringing together the best that the Protestant ministry of America can offer on the varied phases of pastoral care. The concept of pastoral care embodied in this volume is both broad and deep; it covers the total scope of the pastor's functions in his formal as well as his informal ministry, and it takes into account the best research on specific pastoral problems. Furthermore, the book sets forth a unified conception of the distinct role and function of the minister, even though ministers of widely different background and training have contributed to the symposium.

Pastoral Care is divided into two parts. Part I is entitled "The Background of Pastoral Care." Five authors contribute to this section, giving perspective and range to the pastor's understanding of his place in history and contemporary life as a shepherd of his people.

Charles F. Kemp discusses "the history and general principles of pastoral care." Rollin J. Fairbanks describes the qualifications and preparation for the pastoral ministry. Harold Leonard Bowman speaks frankly and to the point about the ethics of pastoral work. Lloyd Ellis Foster emphasizes the importance of building and administering a program of pastoral care. W. McFerrin Stowe gives a practical discussion of ways and means of using the church's educational facilities in pastoral care.

Part II is entitled "The Field of Pastoral Care," and is composed of articles by seventeen pastors and chaplains on specific subjects in which these authors by experience and training are admirably equipped to speak. The pastoral care of children, youth, newlyweds, middle-aged, and aged are discussed by Leon M. Adkins, Hoover Rupert, Robert W. Burns, George A. Warmer, Jr., and Paul B. Maves, respectively. The various age-levels of pastoral care and personal counseling are thus covered with a dependable continuity of insight and approach. Then specific types of suffering—grief, physical illness, alcoholism, and mental illness—are evaluated and definite suggestions for pastoral care given by William F. Rogers, James H. Burns, Ernest A. Shepherd, and Ernest E. Bruder, respectively. Pastors who are conversant with the field of the specialized ministry to people with the above named difficulties know that Rogers, Burns, Shepherd, and Bruder are accepted authorities on the subjects about which they are writing here.

But the editor of this book would have the reader to take a broader definition of pastoral care than just the ministry to "problem" cases. Therefore, "the field of pastoral care" is expanded to cover the ministry to church officials, to new church members, to those without a church, to those in institutions, and to those who are college students. These subjects are discussed in the order that they are named by David A. MacLennan, John Branscomb, W. Kenneth Pope, Robert A. Preston, and Edmund Heinsohn.

A warm and personal, yet dignified and objective, contact is maintained between the reader and the authors throughout the book. This is partly because the authors almost consistently use the first person singular and maintain an "I-Thou" contact with the reader. Furthermore, the editor showed winnowed wisdom in selecting seasoned pastors of more mature years as well as younger men who have trained themselves in various specialties of pastoral care. As a result the role of the pastor as a parent and also as a brother in relation to parishioners' needs stands out in the varied emphasis given by older and younger pastors.

Pastors in the active church situation, who have not had the advantage of more recent additions to the theological curriculum often ask this writer for a one-volume edition that will acquaint them

with the whole field of pastoral care, without at the same time giving them a "one-sided view" of what it is all about. In this volume we have such a contribution.

Wayne E. Oates

Toward Spiritual Security. By Wesner Fallaw. Philadelphia: Westminster Press. 1952. 192 pages. $3.00.

The emerging field of group dynamics supplies a common meeting ground of insight and mutual concern for both the counseling pastor and his co-workers in the field of religious education. In Wesner Fallaw's new book, we find an essentially pastoral rather than a merely ecclesiastical approach to religious education. Most of the findings in group work and the psychology of interpersonal relationships form the research basis for his approach.

Several consistent threads of emphasis cause the book to cohere in a remarkable way: (1) Fallaw sees the community as a whole and not merely a particular religious organization as the concern of the religious educator. (2) He depicts the concerns of better racial understanding, solid development of mentally healthy and spiritually secure personalities, and the intensification of intra-family participation in fellowship as the main objectives of pastoral counseling and religious education. (3) He sees the ground of spiritual security as being the development of the Blessed Community.

Professor Fallaw develops these themes in the following main headings of his chapters: 1. Community Fellowship. 2. The Neighborhood: Fostering Groupness. 3. The Family: Where Security Begins. 4. Work with Individuals. 5. The Churches from a Community Perspective. 6. Church-Family Relations. 7. When Church and Family Are One.

I find in the author a sensitive awareness of the occupational hazards to which the families of professional people are subjected; i.e., the exhaustion and preoccupation wrought by too much time spent in helping other people and not enough in contemplation, worship and family fellowship; and the neglect of our own children and next door neighbors.

I value this book highly because its author sees life steady and sees it whole. The fragmentation, depersonalization, and de-humanization of life, are assessed accurately and religious workers are given tangible suggestions for the rediscovery of the Blessed Community as the direction of spiritual security. Fallaw does not hand us the old soft soap of "how to be secure by having your psychological hangnails manicured." He spells his thinking out in detail and leaves his reader with concrete case records of how the middle walls of partition that have left individuals and families corroding in isolation were actually broken down through a wise ministry of reconciliation.

Wayne E. Oates

The Pastor's Wife. By Carolyn P. Blackwood. Philadelphia: The Westminster Press, 1951. 190 pages. $2.50.

On my desk alongside Mrs. Blackwood's book is a letter of inquiry about a pastor. A long paragraph is devoted to questions about his wife. Perhaps no man in public life is so vitally affected by his choice of a wife as the minister. Obviously the young minister in love will not make a check list of admirable qualities which fit his beloved to be a pastor's wife, and then propose on the basis of the results—that is, if he expects her to marry him. When the knot has been tied, what can the wife of the minister do to fit herself for her high calling?

Mrs. Blackwood writes from a wealth of experience with her "daughters-in-love" whom she has sought to help as her distinguished husband has taught the husbands of these student-wives. Few women could have been found better fitted to write this book than Mrs. Blackwood. She herself was a pastor's wife and then for many years a professor's wife at Princeton. With deft touch and yet with authority she deals with the pastor's wife in the home, in the church, among the people. In the fifteen absorbingly interesting chapters there is a constant intermingling of the practical and the ideal, the everyday and the timeless, the earthly and the heavenly. This book ought to be required reading for every pastor and his wife.

G. S. Dobbins

The Funeral Encyclopedia—A Source Book. Edited by Charles L. Wallis. New York: Harper and Brothers, 1953. 325 pages. $3.95.

Conducting funeral services constitutes a continuous drain on the time, energy, and emotional life of the minister. Death does not wait on convenience. Scarcely at any time are the hidden resources of the minister called into demand more than on the occasion of death.

Every busy pastor will therefore welcome this *Funeral Encyclopedia.* The volume is no mere collection of commonplaces nor does it offer just a compilation of ready-made services and helps for the lazy preacher. Dr. Wallis has brought together typical services for almost every sort of funeral occasion, with suggestions of opening scriptural sentences, funeral scriptures and hymns, benedictions and the obituary. The most important contribution, however, is in the "treasury of funeral sermons." These sermons have been selected with rare discrimination, each containing a basic idea that is stimulating and suggestive rather than exhaustive. In addition to the sermons there are an anthology of funeral poems, a sheaf of funeral prayers, and a section devoted to professional conduct in the service of the minister and in his relationships to others.

The pastor who does not have this volume close at hand will be distinctly the poorer.

G. S. Dobbins

The Road to Love: How to Avoid the Neurotic Pattern. By Gwilym O. Roberts. New York: Chanticleer Press, 1950. 230 pages.

Writers on the subject of love today feel the need to qualify their meaningful uses of the word with specifying adjectives, because the word "love," having come to mean everything, actually means nothing. G. O. Roberts calls it "mature love," as over against the retardations and fixations of the love life met by the experienced marriage and family counselor in dealing with the disorganization of family life today.

Roberts, in giving a step-by-step description of the road from infantile to mature love, has combined a first hand knowledge of the Hebrew-Christian concept of the psychosexual life, of the best in modern research in marriage and family living, and of apparently wide clinical experience in this popularly written book. His concepts are clearly but simply stated and can be grasped by the person who has had no extensive special training. The pastor is gratified to read the author's use of Biblical insight and illustration. The objective of the author to give suggestions as to ways and means of preventing emotional disorders is also enheartening to a pastor who feels this responsibility keenly. Robert says: "This book is not a treatise on how to cure sexual deviations, but rather an elementary road guide to love maturity and sexual normality" (p. 96).

Principally, the author follows the agreed upon course of psychosexual development as set forth by psychoanalytically oriented psychiatrists and psychologists. The basic premise he seems to follow is "that sexual encompatibility is symptomatic of other deeper difficulties in getting along together" (p. 33). Sex is viewed as prototypical of a pattern living that in itself is unrealistic rather than the sole determinant of neurotic behavior.

The uses of this book concern the pastor and teacher. There are several ways in which it may be used: (1) For college and seminary students, who are in the process of dating, courtship, and marriage, this book is therapeutically useful as a counseling aid. This reviewer can think of several counselees who have the educational background to profit greatly by the book. It is factually sound, morally integrated, and basically inspirational. (2) Introductory students in courses on marriage and family counseling can be assigned this book as collateral reading on the developmental process of the love life and on the problems involved in sex education. (3) Pastors may use the book with small groups in family life education as a basis of discussions. They may also hand it to parents who ask for help in the guidance of the love lives of their children.

The blunt sincerity of Mr. Roberts makes the reading of his book an emotional experience rather than just another intellectual exercise. He does not "pull his punches." At points he becomes

hortatory, but not offensively so, and even to the delight of preachers who spend so much time at exhortation themselves. In his section on "polygamous heterosexuality," Mr. Roberts places moral responsibility rather heavily upon women and actually reveals men to be "the weaker sex" morally. This places an unequal moral code for men and women, whereas ethical mutality seems a sounder pattern for mature men and women. Furthermore, some of the case material depicts marriages in which the husband, "Lucas was an infantile adult . . ." and the wife was "a very objective, healthy, and socialized mind," (pp. 134-135). This author's own clinical experience does not reveal such clear-cut contrasts in marital partners. Rather it seems that "infantile adults" gravitate toward each other in marital choice. The neurotic character-formation, like the ethical responsibility, is a shared thing rather than something peculiar to one partner and alien to the other. These are the two points at which this reviewer would raise questions about the author's premise. Marriage counseling, however, is effective in terms of the relationship the counselor has to the distressed couple rather than the nature of his interpretations. It is thinkable, therefore, that counselors with divergent theories can achieve equally good results, granted that both persons have as effective interpersonal relationships with counselees as Mr. Roberts seems to have had through years of experience.

Wayne E. Oates

The Mystery of Love and Marriage. By Derrick Sherwin Bailey. New York: Harper and Brothers, 1952. 145 pages. $2.00.

It is heartening to discover a book which deals with sex ethics within the context of the Christian revelation. This approach to the problem of sex relations has long been neglected.

The author's purpose is to present the "ontological basis" of the marriage relation. According to him, the ontological basis of marriage is a mysterious "henosis" which the Bible terms "one flesh." Apparently, this relationship involves love to give it validity and integrity, for without love there can be no one flesh unity between husband and wife. Indeed, when love is lost the marriage union is deprived of its ontological significance and becomes no more than "legalized cohabitation."

Appropriating Martin Buber's well known categories of I and Thou, Bailey describes love in terms of a relational event or a metaphysical experience. In this unique relational event of falling in love the woman (or man) whom a man (or woman) loves becomes Thou. But this experience is only for a moment, and the moment

may occur many times. But in the re-current I-Thou relation all objective particularity is swallowed up in the experience of meeting in personal encounter. For God, the Thou is eternally present, but for man, the Thou tends to "lapse back into *He* or *She*." Hence, herein lies the difference between divine and human love.

Love expresses itself at three levels in terms of *eros* (sexual love), *philia* (mutual love), and *agape* (Christian love). An imbalance between these types of love causes failure in the marriage relation.

A major portion of the volume is devoted to the concept of union in "one flesh." The author notes that theologians have become so preoccupied with the institutional nature of marriage that they have neglected the interior or ontological aspect. He then presents a provocative study of the Biblical meaning of "one flesh," the idea of "one flesh" and marriage, sexual intercourse, sexual union, divorce, the resurrection of the dead, and second marriage.

No doubt the clinical psychologists and other experts will quarrel with the author for his serious omissions of any reference to such authorities as Freud and Kinsey. Also they will object to the lack of reference to the current technical literature in the field of sexual relations. But it must be remembered that Bailey's main task was the development of a theology of sexual love. This he has done in an inspiring way.

Henlee Barnette

The Walls Are Crumbling. By John M. Oesterreicher. New York: The Devin-Adair Company, 1952. 393 pages. $5.00.

There are many evidences that Jews are becoming more approachable and increasing numbers of them are accepting the Christian faith. To what extent the walls of separation are actually crumbling is a matter of conjecture, with ample room for disagreement. This book strongly suggests that the movement of thoughtful Jews toward Christianity, and more specifically toward the Roman Catholic Church, is developing into a powerful trend. To the reviewer, the picture seems over-drawn; but the book is extremely interesting and of more than passing significance.

Written by a former Jewish medical student of Vienna who became a Catholic priest in 1927, the book is a study of seven recent Jewish philosophers who "discovered Christ." Not all joined the Roman Catholic Church. One became a Protestant. One joined the Catholic Church but later left it. Two never received baptism. Yet all are claimed at least indirectly for "the Church." One must read the book to decide for himself how far the claim is justified.

Great names are found among the seven whose spiritual pilgrimages are here described: Henri Bergson, Edmund Husserl, Adolf Reinach, Max Scheler, Paul Landsberg, Max Picard, and Edith Stein. The biographical sketches are of interest even apart from the question of Christian conversion.

The book bears the official *imprimatur* and *nihil obstat* of the Catholic Church. The foreword is by Jacques Maritain.

H. C. Goerner

Florence Allshorn and the Story of St. Julian's. By J. H. Oldham. New York: Harper and Brothers, 1950. 168 pages. $2.75.

The name of Florence Allshorn is not as familiar in the United States as in Britain. There this unusual woman was almost an institution and the community which she founded has long been regarded as a significant experiment in Christian living. It is to be hoped that through this book, which is partly biographical and partly autobiographical, Americans may come to feel the impact of a saintly life, which combined in a unique way the mystical and the practical.

At the age of thirty-two, Miss Allshorn went to Uganda as a missionary of the Church Missionary Society. There she was assigned to live with an older woman, a veteran of pioneer missions, who was extremely temperamental and difficult to get along with. Learning to love her became a spiritual triumph for Miss Allshorn and gave her the preparation she needed for subsequent adventures.

Furloughed after four years, and unable to return to Uganda because of her health, Miss Allshorn was soon asked to become warden of a training school for women missionaries. She took as her task the preparation of single women for the experience of living together on the mission field without getting on each other's nerves and denying within the missionary fellowship the very things they were trying to teach and demonstrate to the non-Christian populace—a commonly recognized problem among missionaries. Twelve years of remarkable success at the missionary training college created the desire for a more creative experiment in community love, and in 1941 the project which became St. Julian's was begun. Before her death in 1950, Miss Allshorn had developed this into a notable center.

The book might well be made required reading for missionary candidates, especially single women. It will do anyone good.

H. C. Goerner

The Works of St. Patrick, with the Hymn on St. Patrick by St. Secundinus. Translated and Annotated by Ludwig Bieler. (**Ancient Christian Writers,** no. 17). Westminster, Md.: The Newman Press, 1953. 121 pages. $2.50.

This volume, devoted to the Apostle to the Irish, maintains the general form and high quality of its predecessors in this series of *Ancient Christian Writers.*

Following twenty pages of introductory material come the few and small works of Patrick, plus the hymn of Secundinus (pp. 21-72). Notes and Index conclude the volume.

Patrick (ca. A.D. 385-461), is as widely known by name as he is little known in his writings. Most of what is important to know of this fifth century missionary may be learned from this book.

T. D. Price

Muhammadan Festivals. By G. E. von Grunebaum. New York: Henry Schuman, 1951. 107 pages. $2.50.

Small though this volume is, it is the most complete study in English of the popular religious festivals of Islam. Not only the daily prayers, the pilgrimage to Mecca, and the fast of Ramadan, but less known celebrations, such as the Sufi "Passion Play" depicting the death of Husain, are described in fascinating detail. An excellent aid to the understanding of Islam as it is actually lived.

Chinese Festivals. By Wolfram Eberhard. New York: Henry Schumann, 1952. 152 pages. $2.50.

Another in the "Great Religious Festivals Series," this is an authentic study by a specialist in the history of Chinese culture. The six principal Chinese festivals are described as they were celebrated in the "twenties." Three are classified as "lucky festivals," or "festivals of the living," while three are "festivals of the dead." In addition to an account of the observation of the special occasions, Eberhard explains the possible origin and the popular interpretation of the meaning of each. His work will have increasing value as a record of old customs which now are rapidly being abandoned, and constitutes an interesting foot-note to the study of the religion of China.

H. C. Goerner

The Drama of Ancient Israel. By John W. Flight; Sophia L. Fahs, collaborator. Boston: The Beacon Press, 1949. 201 pages, 34 illustrations. $2.75.

This volume is the fourth in a series published by the Beacon Press and known as Beacon Bible Studies. Professor Flight's earlier contribution to this series is entitled *Moses: Egyptian Prince, Nomad*

Sheikh, Lawgiver; the other two volumes deal respectively with Joseph and Jesus.

The Drama of Ancient Israel sets forth the story of the establishment of the nation Israel, a drama that spans five exciting centuries, beginning with the invasion of Canaan by the Amarna Age Habiru and ending with the first great national tragedy—the division of the Kingdom at the death of Solomon. The story is simply and dramatically told, frequently with the use of dialogue, and with the expressed purpose of setting forth "what appears actually to have happened" in a period admittedly difficult of delineation. In pursuit of this purpose the author makes frequent use of the results of historical criticism and archaeological research.

This work is intended primarily for young people of high school age, among whom the manuscript was used experimentally before publication. It may be read with interest and profit, however, by various age groups.

William H. Morton

Archaeology and Bible History. By Joseph P. Free. Wheaton, Illinois: Van Kampen Press. 1950. 398 pages. $5.00.

The author is Professor of Bible and Archaeology at Wheaton College. He undertakes in the book under study to prove that the findings of archaeology are at every point consistent with the Bible accounts. According to his belief, archaeology helps to demonstrate the inerrancy of the original documents of the Bible. Not only does he treat archaeology with force and persuasion, but also points of theology and interpretation upon which archaeology throws very little if any light, such as who is a liberal or conservative, and whether Biblical wine was intoxicating. Especially interesting is his apparent belief that Jesus was a Fundamentalist who did not believe in Evolution. The book gains value in that it gives a fundamentalist interpretation of archaeology by one who apparently is well acquainted with the field but who is not impressed by the evidence that has influenced archaeologists more eminent in such studies.

Clyde T. Francisco

The Temple of Artemis at Ephesos (Numismatic Notes and Monographs No. 107). By Bluma L. Trell. New York: The American Numismatic Society, 1945. 71 pages; 28 plates.

In the larger study upon which this monograph is based (Temples in Asia Minor), the author has tested the reliability of temple representations on the coins of Asia Minor for the reconstruction of ancient buildings. He here concludes that when studied

methodically and within the numismatic conventions of the region, these coins do present reliable pictures for the architectural reconstruction of the temples involved. Proceeding on this basis, the author has been able to construct in large measure the architectural details of the Temple of Artemis at Ephesos and thus resolve the mystery of the appearance of one of the lost Wonders of the World.

William H. Morton

My Servants the Prophets. By Edward J. Young. Grand Rapids, Michigan: Eerdmans, 1952. 231 pages. $3.00.

Edward Young, author of the significant, *The Prophecy of Daniel,* and the disappointing *Introduction to the Old Testament,* has in this book produced a strong argument that the prophets were actual spokesmen for God and foresaw what God would do in Christ. He discusses such matters as the divine origin of the prophetic institution, Moses and the prophets, the terminology of Prophetism, prophets false and true, were the prophets writers and the prophets as recipients of revelation. He is, of course, ultra-conservative in his dating of the Old Testament books, and has a most unrealistic view of such problems, but in his general attitude toward the nature fo Hebrew prophecy will be acceptable to most conservatives.

Clyde T. Francisco

Daniel for Today. By Albert J. Kempin. Anderson, Indiana: Gospel Trumpet Company. 1952. 159 pages.

The reviewer was agreeably surprized when he read this book. The author, minister of the Holladay Park Church of God in Portland, Oregon, has written a very sensible and readable study of the modern message of the Book of Daniel. Not committing himself exactly he seems to prefer the Maccabean date for the book. The four kingdoms are Babylon, Persia, Greece, and Rome. The little horn of the fourth kingdom is the Roman Catholic Church, and the 70 years of chapter 9 begin with Ezra (457) and end just after the crucifixion of Jesus. The author roundly attacks the Great Parenthesis Theory and literal premillinialism. The Central Event of human history is not the Second Coming but the First. Literal premillinialists have concentrated upon the Second Coming, he claims, quite convincingly, at the expense of the neglect of Christ's commands concerning the present character and obligations of members of the Kingdom of God.

Clyde T. Francisco

Old Testament Studies. W. R. Newell (Vol. I). Chicago: The Moody Press. 1950. 413 pages.

This volume includes a devotional study of Genesis through Job. It is a striking example of the Typological study of the Old Testament. Christ is seen in every corner of the Old Testament clearly revealed and taught. The New Testament is read back into the Old Testament not only as instruction to the present believer, but as the original meaning of the passage. Perhaps a line from the book explains this method:

"One thing appears at once as we examine the Bible—that *man* did not write it" (p. xiii). How did we get our Bible then, in full print straight from the heavenly presses?

This book can prove helpful to an experienced exegite, but it can work havoc with a novice. The Old Testament becomes a "hodge-podge" to be interpreted only by those inducted into the mysteries.

Clyde T. Francisco

Through the Old Testament and the Apocrypha. By Gertrude E. Callahan. New York: The Beechhurst Press. 1952. 328 pages. $5.00.

The purpose of this book is to present to the reader a simplified summary of the Old Testament and Apocrypha. Chapter after chapter of the Bible is reviewed passage by passage until the entire area is covered. The reviewer is not quite certain why this book has been necessary. The reading of a modern translation of the Old Testament would seem to bring more profitable results than such a summary. If there were more introductory material the book would be of more value. But reading it as it is gives the same impression as a review summary of one of Shakespeare's plays. It does not make you want to read the Bible and consumes time that could be better used in reading the Bible itself.

Clyde T. Francisco

Christian Science and Philosophy. By Henry W. Steiger. New York: Philosophical Library, 1948. 234 pages. $3.75.

No more logical and consistent presentation of Christian Science as a system of thought has been produced. Written by one thoroughly familiar with the technical terminology of modern philosophy, it was submitted as a Ph.D. dissertation at Boston University in 1946. The author seems to feel that he stands in the tradition of Borden P. Bowne, F. H. Bradley, Edgar S. Brightman, and other Idealists. Yet he is convinced that in the teachings of Mrs. Eddy he has found a practical demonstration of the truth of Absolute Idealism. Coming from a Protestant background, he approached Science as a philoso-

pher and remains in it because he finds it a satisfying world-view and an adequate way of life.

The book turns out to be a good apology because of the fact that Steiger knows how to state his belief in philosophical, rather than in dogmatic, terms. He makes Christian Science sound more sensible than it ordinarily seems to the uninitiated. Yet he leaves unresolved, despite all his metaphysical meanderings, the basic problem of dualism and the even more thorny problem of the origin of evil. The average reader will be convinced only that Steiger is himself convinced of the logic of his position!

H. C. Goerner

How to Write Advertising That Sells. By Clyde Bedell. New York: McGraw-Hill Book Company, Inc. 540 pages. $6.00.

A glance at the title and the price of this book might induce the minister or other Christian worker to pass it up. Yet a brief run through the contents could well bring a change of mind. From the frontispiece with its quotation from Isaiah 55:10, 11, to the concluding chapter on "The Ethics of Urging," the volume is full of ideas and materials that will help the minister or educational director to do a better job. After all, preaching is "advertising that sells," and the growing of the church calls for "selling stratagems." The preparation of a sermon or of a lesson might well follow the procedures proposed by the expert publicist in main sections of this book: (1) Get Attention; (2) Arouse Interest; (3) Create Desire; (b) Create Conviction; (5) Try For Action. Among the contributors are such men as C. H. Sandage, University of Illinois; Christopher Morley, author; Walter Dill Scott, Northwestern University; Harry R. Tosdal, Harvard Graduate School; C. M. Campbell, The Chicago Tribune; T. F. Filline, Sales and Advertising Manager, Sears-Roebuck and Company; J. L. Palmer, President, Marshall Field and Company; Ben R. Donaldson, Director of Advertising and Sales Promotion, Ford Motor Company. Here is the best book on the subject ever to come to the desk of this reviewer.

G. S. Dobbins

Enriching the Curriculum Through Motion Pictures. By W. C. Meierhenry. Lincoln: University of Nebraska Press, 1952. Pages and Price, not given.

In the secondary schools of Nebraska there has been completed one of the most extensive experiments in the use of motion pictures in teaching yet undertaken. This book is the final report of that experiment.

A careful description is given of the administrative organization and the design of the experiment. The experiment was conducted

over a four year period, covering several areas of studies, having a large number of students from different schools participating.

Some important findings are as follows:

1. Students who saw films learned as much content as measured by standardized tests as those who had no films. Thus the classroom time used to have a film does not mean that the students will cover less material and learn less content.

2. Students who saw films learned significantly more in the areas covered by films than those who had no films.

3. It seems films are as helpful to bright students as to dull students (other studies to the contrary).

4. Motion pictures definitely influence beliefs or attitudes.

This is a technical study but provides much needed information.

Findley Edge

Visual Methods in Education. By W. L. Sumner. Oxford: Basil Blackwell, n.d. 231 pages.

In this book from England we have a scholarly presentation of the use of visual aids in education. The first chapter gives an excellent history of the development of the visual technique and visual matrials in education. In chapters two and four the author presents in a rather technical manner the psychology of seeing and the relation of visual methods and language. Chapters three and six deal with non-projected aids, such as the blackboard and flat pictures, and projected aids. Principles of optical projection are presented in chapter five and chapters seven and eight deal with the curriculum and the organization of visual aids in the public school system.

Findley Edge

Planning for Teaching: An Introduction to Education. By Robert Richey. New York: McGraw-Hill Book Company, Inc., 1952. 422 pages. $4.75.

This book serves a two-fold purpose. First, it undertakes to bring to qualified young people the challenge of teaching as a career. Second, it seeks to orient prospective teachers in the field of education, setting forth realistically the costs and the rewards. Much attention is given to data and trends regarding salaries, opportunities, status, and other factors affecting the lives of teachers. An excellent section is devoted to tests according to which teaching aptitudes and abilities may be forecast. Without becoming romantic or sentimental, the author points to the satisfactions in teaching that are more than money.

Here is a book that should be made available to many young people who are looking for life investment that will bring enduring dividends. The author is associate professor of education and director of student teaching in the elementary schools, Indiana University.

G. S. Dobbins

Fifty-two Worship Programs on Christian Living. By Idalee Wolf Vonk. Cincinnati: The Standard Publishing Company, 1952. 198 pages. $2.00.

These programs will be found especially appropriate for young peoples and adults' assembly worship. The topics deal with fundamentals of the Christian life, such as holiness, love, wisdom, mercy, faith, hope, stewardship, gratitude, prayer, reverence, sacrifice, obedience. They are gathered under four main heads: (1) Our attitude toward God; (2) our attitude toward others; (3) our attitude toward self; (4) fruits of the Spirit. The programs consist of scripture, poetry, responses, gems of prose, illustrations from life. Every program is fresh and vital.

Devotional Programs for Women's Groups. By Lora Lee Howard. Grand Rapids, Michigan: Zondervan Publishing House, 1952. 98 pages. $1.50.

Those responsible for programs for the Woman's Missionary Society will find in this book a treasury of helpful materials. The compiler is the wife of a pastor and has brought years of experience to the preparation of these excellent programs. There is material for almost every type of occasion, under such titles as, "Serving God at Home," "Victory Over Worry," "Is Meditation a Lost Art?" 'How to Pray," "It's All Right to Change Your Mind." Poetry, scripture selections, and illustrations are combined to form materials that are unusually usable.

For Days of Crisis—A Book of Prayers. By John Henry Frizzell. Boston: The Christopher Publishing House, 1952. 75 pages. $1.75.

This collection of prayers is notable for simplicity, directness, earnestness, contemporaneousness. The author has been head of the Department of Speech, Pennsylvania State College, for twenty years. He was chaplain of Pennsylvania State College for eighteen years. Evidently the prayers in the collection were selected because of their satisfactory and repeated use on special occasions. Meditation on these prayers will refresh the reader's soul, enrich his prayer vocabulary, and deepen his spiritual life.

Prayers of the Christian Life. By John Underwood Stephens. New York: Oxford University Press, 1952. 174 pages. $2.75.

George A. Buttrick, in a foreword, says: "Our generation has been rich in livelihood, but poor in life. We begin to be aware of our poverty. We are busy of hand, but barren of heart. This book may be a spring in the desert. If such prayers are granted, and deeds flow from their commitment, the desert may yet 'rejoice and blossom like the rose'." This is not a collect, but a book of original prayers, designed for use in private and public worship. The prayers are brief, insightful, warm and heartsearching. They give the impression of genuineness and reality. Trite phrases are avoided, yet there is no sense of over familiarity. Pastors should welcome the book as a means of refreshing their own spirits and energizing their public faith.

The Prayer Manual. By F. B. McNutt. London: A. R. Mowbray and Company, Ltd., 1951. 265 pages. 8/6 net.

This *manual* is intended "for private devotions or for public use and divers occasions, compiled from all sources, ancient, medieval, and modern." In a foreword by the Bishop of Canterbury, warning is expressed lest printed prayers be substituted for "outpourings of the heart." Yet, he points out, there is a neccessary place for such prayers as this manual contains. The prayers are all brief, they have been selected from a great variety of sources, and total more than eight hundred. The prayers of course follow the Anglican tradition.

The Eucharistic Year. By Harold Riley. London: SPCK, 1952. 397 pages. 18/6 net.

This volume represents Anglican high church worship. There is no hesitation in calling the Lord's Supper "the Mass." For Christmas Day there is the "Mass of the Midnight," and "Mass of the Dawn." The volume is not a book of prayers but is "a running commentary on the various parts of the eucharistic rite for all Sundays and Holy Days appointed in the Book of Common Prayer." Used in connection with the Prayer Book, the comments provide explanation, exposition, devotional emphases. Even though one may not regard highly "the eucharistic year" and the plan and purpose of a prayer book, the explanatory and devotional materials contained in this volume are enriching and rewarding. Light is often thrown on favorite scriptures that may well kindle homiletical imagination.

The Lutheran Order of Services. St. Louis: Concordia Publishing House, 1952. Pamphlet, 58 pages. Price not indicated.

Lutheran churches in America follow a prescribed order of service which yet admits a large element of freedom. Strong effort has been made within recent years to popularize Lutheranism and to fit it into the pattern of democracy. This book is a clear and attractive description of ways in which Lutherans worship and why these forms of worship are maintained. The unacquainted reader will come into a higher appreciation of Lutheran worship by the reading of this well prepared and readable booklet.

Daily Strength for Daily Needs. Selected by Mary W. Tileston. New York: Grosset and Dunlap, 1951. 378 pages. $2.00.

This is a reprint of a famous volume that has won a place in the hearts of thousands who have been refreshed, cheered, and strengthened by its companionship and counsel. It is beautifully bound and would make an excellent gift.

Persuasion, A Means of Social Control. By Winston L. Brembeck and William S. Howell. New York: Prentice-Hall, Inc., 1952. x, 488 pages. $5.25.

Composing the Speech. By Glen E. Mills. New York: Prentice-Hall, Inc., 1952. x, 431 pages. $5.00.

The Pronounciation of English. By Daniel Jones. Cambridge: The University Press, 1950. xix, 206 pages. $2.00.

Three Keys to Language. By Robert M. Estrich and Hans Sperber. New York: Rinehart and Company, Inc., 1952. x, 358 pages. $4.00.

A most important part of one's study in that of persuasion—as its principles *relate to the preparation for speaking* and *operate during the act of speaking.* To this end, Brembeck and Howell's book has value, particularly for one who wants help in the mastery of persuasion beyond a cursory introduction. Discussing in some detail the relevant human behavior patterns, the basic human drives, and methods of using them to advantage in oral persuasion, the authors draw heavily upon psychology, sociology, social psychology, and logic to establish a working foundation for persuasion. More importantly, they emphasize the ethics involved in persuasion, and they offer help in formulating a valid procedure of evaluating each method of persuasion. Thus, the religious speaker is able to recognize the strengths and the weaknesses of whatever approach he might choose to use—so far as he, a human agent in the hands of the Lord, is is able to choose.

For a review or an overview of the job of preparing to speak in public, Mills' book is adequate. Empasizing the necessary steps of

general preparation, purposes, types, subjects, analysis, investigation, forms of support, argument, and language, the author treats generally of the place of the speaker in persuasion.

The physiology of the speaker and the accuracy or exactness with which that physiology is combined with the physics of sound cannot be ignored in the final test of all speechmaking: the actual presentation to audience, assembly, hearer, or congregation.

While there is much to be said from a critical standpoint about certain details of Jones' work, the fundamental usefulness of the basic information contained therein is undeniable. This work will have interest only for the student of language; the excellent diagrams showing the position and shape of the organs of phonation as they change from sound to sound should be of help to the careful speaker who seeks help in correcting diction faults. If one is to be persuasive, he must be heard and understood.

For one who is conscious that speech, in its generic usage, refers to intertwining of thought, language, voice, and action to make up the all-inclusive act of purposive communication (or persuasion), a careful study of linguistics is valuable. Although some students might want the use of more than three keys to the tedious problem of language, they will get worthy help from the historically-based work of Estrich and Sperber. These scholars try to establish the close relationship between speech and social institutions, the splitting up of a language into dialects, and the formation of a rich supply of synonyms. They have written from a definitely humanistic view, but they demonstrate a thoroughness which includes a variety of 'beginnings and causes of apparently disconnected features in languages." In so doing, they show that language is actually a complicated maze of interlocking penomena at work in every facet of inter-personal relations.

For an enjoyable bit of reading, and for no end of information about language change, its cause and effect—its usefulness as a gauge of personal and social development in man—the serious public speaker should read this book. Particularly will the preacher enjoy the chapter on "Religious and Political Speech Communities."

Charles A. McGlon

The Faith of America. A Collection of Prayers, Readings, and Songs for the Celebration of American Holidays. Compiled by Mordecai M. Kaplan, J. Paul Williams, and Eugene Kohn. New York: Henry Schuman, 1951. xxx, 328 pages. $4.50.

Growing out of a project that was initiated by the Jewish Reconstructionist Foundation, this book is arranged in dated sections instead of chapters. Each section "has the form of a religious service," and is designed to associate certain national holidays with

selected ideals appropriate to the days. The programs sometimes lose real striking power, since they stress only "those democratic ideals which make it possible for the various religious and racial groups to meet on common ground." The best in American democracy can many times be traced to, or expressed through, unadulterated Christianity.

Charles A. McGlon

Know Your Hymns. By Frederick Hall. Boston: W. A. Wilde Company, 1952. 140 pages. $1.00.

This is not a history of hymnody but it contains a great amount of interesting and practical information about hymns. It arouses one's curiosity by questions and enlightens one's ignorance by giving the answer. It should be in every church library.

Inman Johnson

How to Talk with People. By Irving J. Lee. New York: Harper and Brothers, 1952. 171 pages. $2.00.

Why do people act as they do when, as members of a group, they attempt to formulate a policy or solve a difficult problem? This author, who makes general semantics in human affairs interesting, has a solution for many varied types of discussion.

Every preacher who directs the meetings of his board of deacons and other committees may profit much by reading this book; and the work of a church might go more smoothly if the deacons and all who sit in council meetings would read it.

Inman Johnson

Broadcasting: Radio and Television. By Henry L. Ewbank and Sherman P. Lawton. New York: Harper and Brothers, 1952. 528 pages. $4.50.

Two experienced teachers of college radio courses have combined to make a comprehensive text for the classroom workshop and interesting reading for the layman who is curious about the radio industry. It answers many familiar questions about the industry. It discusses types of programs and gives details of effective production.

Inman Johnson

Pathology of Speech. By William R. Parker. New York: Prentice-Hall, Inc., 1952. 321 pages.

Speech defects are of two kinds: organic and functional. This book seeks to aid the therapist by approaching both types from the standpoint of the total personality. The functional disorder of stuttering is treated at three age-levels. The organic disorders such

as cleft palate, cleft lip, cerebral and bulbar palsy and deafness are discussed sympathetically and scientifically. While written for the professional therapist it may well be a guide for parents with children suffering from any of these major defects.

Inman Johnson

Excursions into Practical Composition. By Garland Greever. New York: Appleton-Century-Crofts, Inc., 1952. xvi, 377 pages. $2.50.

Every speaker recognizes sooner or later the difference between written and spoken language. Moreover, most speakers can develop a degree of exactness in language by purposive exercises in writing. To give specific attention to functional writing (communication), skillful writing (technique), and imaginative writing (art), Mr. Greever offers an interesting and informative book. His best contribution lies perhaps in the approximately 135 examples of good writing, representing almost as many authors.

Charles A. McGlon

Teaching Through Radio and Television. By William B. Levenson and Edward Stasheff. New York: Rinehart and Company. Revised Edition, 1952. xiv, 560 pages.

At least by implication, there is considerable material in this excellent book for Sunday School (or other church) workers who live in places where radio and television facilities are available. With the stepped-up production and use of recordings, films, etc., in the Southern Baptist Convention, the wide-awake leaders of educational and evangelistic Christian service are put to it to keep abreast of the times and make the best use of the new materials that set the twentieth century above and beyond past ages. This volume has a good deal of value for such leaders.

Charles A. McGlon

Fundamentals of Speech. By David Guy Powers. New York: McGraw-Hill Book Company, Inc., 1951. xiv, 380 pages. $3.50.

Offering a fundamental course in speech, this textbook is arranged to give emphasis to word usage, voice, articulation, and social sensitivity as the basic speech skills. Stressing the principle that the art of speaking is learned in the speaking situation through directed practice, the author gives further attention to public speaking, discussion, and the speech arts. For the religious speaker, the latter section should offer stimulating instruction. "Sublime thought beautifully expressed" seems to be a goal worthy of the speaker's best efforts. To this end, the author's presentation of principles and

materials for the development of form, of aesthetic appreciation, and of imaginative power in speech makes good sense.

Charles A. McGlon

Television Writing: Theory and Technique. By Roberts S. Greene. New York: Harper and Brothers, 1952. x, 276 pages. $3.75.

For one who realizes that composing a speech for a group of readers is a quite different experience from composing one for a group of auditors and/or spectators, here is a valuable book. If that person is also seeking aid in preparing religious (or any other kind of) address for the new medium of television, Mr. Greene's volume is most helpful. For the author has written directly to the point of his objectives: "—a book on writing; problems of television production are discussed only when they directly affect the writer." A careful reader cannot help being a more vivid writer (and speaker) because of this volume.

Charles A. McGlon

The New Training for Effective Speech. By Robert T. Oliver and Rupert L. Cortright. New York: Dryden Press. Third Edition, 1951. 503 pages. $3.75.

If one is seeking aid in strengthening his social relations through speech, this revision of a sound textbook has value. Due recognition is taken of motivation in persuasion, discussion as a means of problem-solving, and parliamentary practice as a means of facilitating group relationships. Though other writers have treated the topics more completely, the sections on ethical problems in speech and on conversational quality are welcome inclusions.

Charles A. McGlon

BOOKS REVIEWED

The Presidents: Men of Maith. By Bliss Isely. Boston: W. A. Wilde Company, 1953. 284 pages. $3.75.

Elias Boudinot: Patriot and Statesman 1740-1821. By George Adams Boyd. Princeton: Princeton University Press, 1952. 321 pages. $5.00.

Goya's Caprichos: Beauty, Reason and Caricature. By Jose Lopez-Rey. Princeton: Princeton University Press, 1953. Vol. I Text with 224 pages. Vol. II Plates with 265 illustrations. Two volumes $12.50.

I Live and Move. By Dorothy Henderson. New York: Philosophical Library, 1953. 104 pages. $3.00.

Classical Myths in English Literature. By Dan S. Norton and Peters Rushton. New York: Rinehart and Co. Inc. Pub., 1952. 444 pages. $4.50.

The Snowden Douglass Sunday School Lessons 1953. By Earl L. Douglass. New York: The Macmillan Co., 1952. 470 pages. $2.95.

Peloubet's Select Notes. A commentary on the International Bible Lessons For Christian Teaching in 1953. By Wilbur Smith. Boston: W. A. Wilde Co., 1952. 409 pages. $2.75.

The Dawn of World Redemption. A Survey of the History of Salvation in the Old Testament. By Erich Sauer. Translated by G. H. Lang. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1952. 206 pages. $3.00.

The Triumph of the Crucified. A survey of the History of Salvation in the New Testament. By Erich Sauer. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952. 207 pages. $3.00.

Encylcopedia of 2585 Illustrations. By Henry Ward Beecher, with an introduction by Newell Dwight Hillis. Grand Rapids, Michigan: Zondervan Publishing House, 1952. 675 pages. $5.95.

Called-In Honor. By Charles B. Tupper. St. Louis: The Bethany Press, 1949. 158 pages. $2.00.

What New Doctrine Is This? By Robert P. Shuler. Wheaton, Illinois: Sword of the Lord Publishers, 1946. 159 pages. $2.00.

What It Costs to Be a Good Christian. By John R. Rice. Wheaton, Illinois: Sword of the Lord Publishers, 1952. 223 pages. $2.25.

1,001 Sermon Illustrations and Quotations. Compiled by Baker Book House. Grand Rapids, Michigan, 1952. 116 pages. $2.00.

Sermons and Outlines on the Seven Words. Compiled by Baker Book House. Grand Rapids, Michigan, 1952. 107 pages. $1.75.

53 Nature Sunday Talks to Children. By J. A. Schofield, Jr. Boston: W. A. Wilde Co., 1952. 189 pages. $2.00.

Exploring the Bible. By Frank E. Gaebelein. Wheaton, Ill.: Van Kampen Press, 1950. (3rd revision). 145 pages. $2.25.

The Law Perfect: Ten Studies on the Commandments. By Gerhard E. Frost. Minneapolis: Augsburg Publishing House, 1952. 96 pages. 50 cents.

An Introduction to Palaeontology (2nd edition). By A. Morley Davies. London: Thomas Murby and Co., 1947. 372 pages.

The Second Epistle to Timothy. By H. C. G. Moule. Grand Rapids: Baker Book House, 1952. 180 pages. $2.25.

I Believe in Angels. By John Linton. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952. 84 pages. $1.00.

The Bible for Boys and Girls. Selections from the Text of the Authorized Version. New York: Philosophical Library, 1953. 576 pages. $3.50.

Speak with Ease. By Russell Conwell Ross. New York: D. Van Nostrand Company, Inc., 1950. ix, 118 pages. $2.00.

Talking Time. By Louise Binder Scott and J. J. Thompson. St. Louis: Webster Publishing Company, 1951. x, 245 pages. $1.80.

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